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A WORD FOR THE

CONSISTENT

"THE CHURCH

AND

"THE HIGH CHURCH

TWO EPISCOPAL

BY

THE RT. REV. JOHN H. H.

WITH

AN APPENDIX OF

AND

A PRELIMINARY

By GEORGE V.

RECTOR OF TRINITY

Men, brethren, and fathers, hear ye my voice

BOSTON

STIMPSON AND

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OR THE CHURCH:

CONSISTING OF

CHURCHMAN,"

AND

URCHMAN VINDICATED;"

PISCOPAL CHARGES

BY

JOHN HENRY HOBART, D. D.

WITH

IX OF AUTHORITIES,

AND

IMINARY NOTICE.

GEORGE W. DOANE,
TRINITY CHURCH, BOSTON.

ear ye my defence, which I make now unto you.
SAINT PAUL.

BOSTON:

SON AND CLAPP.

1832.

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OFFICE OF THE BANNER OF THE CHURCH.

Freeman & Bolles, 110, Washington Street.

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A WORD FOR THE CHURCH.

THE undersigned was, first, the youthful admirer of Bishop Hobart, (having been confirmed by him in 1811 ;) then, a student of theology, partly under his direction ; then, having received both orders at his hands, associated with him, temporarily, for nearly four years, in a parochial charge ; after that, until his lamented death, in 1830, especially honored with his correspondence and confidential friendship. He has never received from more than one man testimonials so endearing of affectionate regard. He has never entertained for more than one man feelings so fervent and so deep of reverence and love. He has never, but in a single case, been so sorely afflicted, and pierced to the heart, by the visitation of death. He is aware that, by particular persons, and for particular purposes, he has been currently denominated “a Bishop-Hobart-man.” If by this the design be, to express any one, or all, of the sentiments of admiration, honor, and affection, acknowledged above,—or the conviction, from the heart, of the truth and obligation of those principles which, as a Christian, as a Churchman, and, above all, as a Christian Bishop, Bishop Hobart, in his life, so vigorously defended, and so beautifully illustrated in his death,—or the firm determination and sincere desire to be, in doctrine and in practice, as a man, a Churchman, a minister of the Church, the follower of him, as he followed the Apostles, and they followed Christ, with the humble hope to be admitted, at the last, to the same place where he has gone before,—then, it is his happiness and pride, in its fullest extent, to admit, to proclaim, to glory in, the appellation. In any, and in all, of these senses, be it his hope and prayer to live, to die, “a Bishop-Hobart-man !” But,

if by this, it be designed to convey the impression that he was implicitly or servilely the follower of Bishop Hobart, or that he embraced and holds his principles, as a Christian and a Churchman, because held and taught by Bishop Hobart, or for any other reason, than that they seem to him to be contained in Holy Scripture, and confirmed by his best and most deliberate judgment, then,—not for his own sake, so much as for the sake of his departed spiritual father, he most indignantly disclaims, and spurns away from him the title. So far as he himself alone is concerned, the charge might be, indeed, of small importance. But he will not suffer the suspicion to rest upon the memory of Bishop Hobart, that one so loved and honored by him was capable of being actuated by motives so unworthy.

It is the habit of the persons alluded to above, the undersigned is farther aware, to fix upon him commonly, and with an invidious purpose, the name of “High Churchman,”—and, by a refinement lately introduced into these parts, of “*ultra* High Churchman.” Now, it so happens, that he has never in any conversation, nor in any writing, published or not, assumed to himself this distinctive epithet. He has uniformly claimed to be a CHURCHMAN, and been satisfied with that. And one of the few points on which he ever felt compelled to differ from his honored and lamented friend, was occasioned by his free and frequent appropriation of that title to himself, and especially, by his delivery and publication of the episcopal charge, entitled “The High Churchman Vindicated.” On more than one occasion, was the use of that distinctive name a subject of friendly controversy, both verbal, and epistolary. On that, as on all other topics, Bishop Hobart was frank and explicit. He most sincerely deprecated all divisions, and all distinctive names. But the *thing* existed, he argued, and, therefore, the *name* must. It was folly to deny it, and worse than folly to endeavor to escape from it. What ought to be done was, to admit it, to explain its meaning, to justify and to defend it. His practice agreed with his argument. The undersigned was not *then* convinced. Whether he has since been, is matter of little moment. If it were so, it would be but another instance of slow, but sure, adoption of Bishop Hobart’s almost intuitive convictions. Be that as it

may, the undersigned has lived to see and hear himself, and those with whom it is his happiness to act, held up to public scorn and odium as High Churchmen, and the deliberate deductions of their minds, and the settled principles of their lives, reprobated and denounced, as High Church doctrines. He owes it to himself, then, as honored by a more especial designation, and to those with whom he is, and ever hopes to be associated, here and hereafter,—clergymen and laymen, he is proud to say, who, in learning, in piety, in devotion, in official fidelity, and in individual excellence, have no superiors on earth ;—to appeal from this unjust, *ex parte* proscription, to invoke in judgment, fearless of the result, the sound sense, the candor, the justice of the community in which they live. The question is not, as he conceives, what are his, or their, opinions of Christian doctrine, or of ecclesiastical discipline ? If it were, it would be deemed sufficient to refer to the sermon recently preached by him before the Convention in Massachusetts, “the Gospel in the Church ;” which contains, on these important subjects, *his whole mind*, which, in the prefixed request for publication, presents *their* valued sanction, and which enjoyed, as he has been assured by almost all who heard it, the rare felicity of *uniting every suffrage*. But the question is,—the term “High Church” being fixed, with malicious purpose, upon himself and them, and upon their principles and practices,—*what are High Church doctrines, and what is it to be a High Churchman ?* Suppose that judgment should be confessed, *would it justly expose them to censure and condemnation—would it warrant distrust in them, or discountenance of them, as good citizens, sincere Christians, or faithful ministers of Christ ?*—Let us disabuse ourselves of any question about words. The simplicity of the case is this. The true objects of attack are *the distinctive principles of the Protestant Episcopal Church*. The plan of the warfare is, *to attack them*, to greater advantage, *under an odious name*. Happily, our lot is cast in an intelligent and honorable community. They will not decide a cause, unheard. Being heard, they will decide, by the law, and by the testimony.

Entertaining such views of the present state of affairs, the undersigned has felt it to be his duty to afford to the community

in which it is his happiness to live, what has never yet been afforded, a fair opportunity to examine for themselves, the matter in controversy,—to set before them, in its length and breadth, “the way which *some* call *heresy*,”—to open, so that he who runs may read, “the history and mystery” of what is commonly denominated “High Churchmanship.” In doing this, there was, of course, choice of modes. The statement might be gathered from among those peerless and time-honored names who, from the Apostles’ times, have been the heralds and the champions of the same great truths. It might be presented in the clear logic and convincing eloquence of the living ornaments and pillars of the Church. It might be done for the occasion. It is thought best to unite the three. To present *him* who, living, was their ablest defender, and, dead, remains, of all that later times have known, their name of highest purity and power, as the expositor and advocate of the principles in question; to call attention to the subject, in its present bearings, by a brief preliminary notice; and to sustain the whole by the best authorities of ancient and modern days. The body of the present publication consists, therefore, of the two charges delivered by Bishop Hobart to the Convention of New York, in the years 1819 and 1826;—the former “**THE CHURCHMAN** ;” the latter, “**THE HIGH CHURCHMAN VINDICATED**.” All that is asked for them, is a careful, candid perusal. They will do, effectually, their proper work. It is not expected that they will convince all who read them that it is their duty to become Churchmen. It is confidently believed, that all who read them will be convinced that a “Churchman,” nay, that “a High Churchman,” may be a Christian, and entitled to Christian courtesy. In a word, the weapon of assault is the *argumentum ad ignorantiam*. To give the knowledge is to refute the argument.

In conclusion, the undersigned neither claims, nor disclaims the title of “High Churchman.” It is enough for him, that he is, by the conviction of his whole heart, a **CHURCHMAN**. He contends for the “Gospel *in* the Church.” He is not afraid of thinking *too highly* of “the Church,” which **JESUS** “*purchased with his own blood*,” and which he declares to be his “*Spouse*” and “*Body*.” To the **CROSS** of **CHRIST** he looks, *in* the

CHURCH of CHRIST he humbly waits, for pardon and salvation. Clinging to the *one*, gathered together in the *other*, it is his resolution and his effort, in common with the beloved friends and brethren, with whom he thinks and acts, to “stand fast in one spirit, with one mind striving together for the faith of the Gospel; and *in nothing terrified by their adversaries*,”—“since unto them it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake.”

G. W. DOANE.

Boston, 23d July, 1832.

THE CHURCHMAN.

THE

PRINCIPLES OF THE CHURCHMAN

STATED AND EXPLAINED,

IN DISTINCTION FROM

THE CORRUPTIONS OF THE CHURCH OF ROME,

AND FROM THE ERRORS OF

CERTAIN PROTESTANT SECTS:

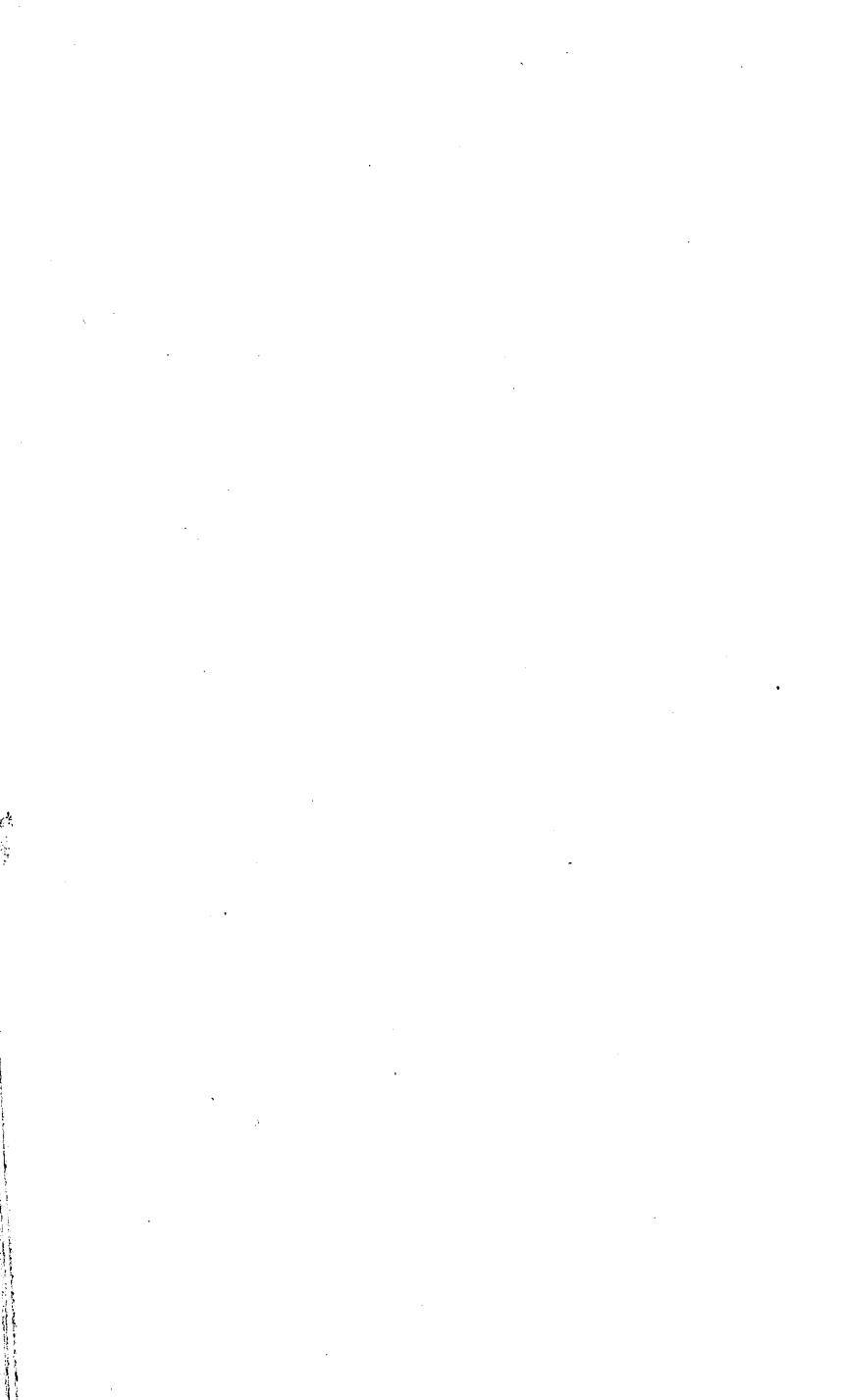
IN A CHARGE,

DELIVERED TO THE CLERGY OF CONNECTICUT AND NEW YORK,

BY JOHN HENRY HOBART, D. D.

NEW YORK: T. AND J. SWORDS. MDCCCXIX.

REPRINTED.
BOSTON: MDCCCXXXII.



THE CHURCHMAN:

A CHARGE.

MY BRETHREN,

It is part of the highly momentous duty assumed by every Presbyterian in the most solemn office to which religion can give her sanction, to "banish and drive away from the fold all erroneous and strange doctrines contrary to God's word." The general duty of every Presbyterian is more particularly incumbent upon those who, in the highest office of the ministry, exercise, under peculiar circumstances of responsibility, the oversight of the Christian fold. With a single eye to the glory of their Master, and to the purity of that Church which he purchased with his blood, they will solicitously watch the spiritual fold entrusted to them; and as faithful watchmen, warn against all opinions and all practices, however sanctioned by popular favor, which would deform by heresy, or rend by schism, the mystical body of their Redeemer. The firm and persevering discharge of this duty may not be the path to human applause or popular favor; but it will secure that approbation which, independent of the world, affords higher enjoyment than its applauses can confer, the approbation of their own minds; and will solace them, under all trials, with the humble hope of that commendation which, pronounced by the Judge of the world, will vindicate and reward the purity of their intentions, and their fidelity to his cause.

The present is extolled as the AGE OF LIBERALITY. And so far as it guarantees to every individual the free exercise of his opinions, unawed by the sword of secular power, or the fires of ecclesiastical tyranny—so far as it renders homage to the sincerity and purity of the purposes of the heart, however the understanding may be subjected to the sway of erroneous opinions—so far as it denies no office of Christian kindness, no courtesy of social intercourse, no sentiment even of personal affection to the honest and the worthy, though bearing a dif-

ferent religious name, and unhappily deformed by heresy and schism—so far as the present age thus establishes the rights of conscience, and banishes that bigotry which, in denouncing errors, would persecute their abettors—it deserves the plaudit of an enlightened and Christian liberality.

Yet even if circumstances did not establish the fact, the theory of human nature would justify the apprehension, that liberality to men would be extended to their opinions; and that from admitting the equal sincerity of the former, the acknowledgement would be made of the equal truth, or, to speak more properly, of the equal *indifference* of the latter; so that sincerity of intention would be considered as the only standard of truth, and the age of liberality become the AGE OF INDIFFERENCE.

It is in this view that it is the duty of Churchmen to guard against that *popular* liberality which claims for professions of respect and kindness which Churchmen may reciprocate, a return which without treachery to their Church and to their Master, Churchmen cannot render—an indifference or a lukewarmness in professing and vindicating the distinctive principles of their Church.

I say, my Brethren, Churchmen cannot adopt the phraseology of the day, and rank their distinctive principles among the non-essentials of religion, without *treachery to their Church and to their Master*. For their Church considers many of these principles as lying at the foundation of that sacred edifice, which in clearing from the false ornaments and unhallowed appendages with which superstition and ambition had deformed it, she has sought to exhibit in the lustre with which, reared by apostles, and martyrs, and confessors, it shone forth in the first ages of Christianity.

In proportion to the purity and importance of the principles which distinguish any community, is it the duty of every individual who composes it, frequently to recur to them; in order to refresh his knowledge of them, to animate his attachment to them, and to apply them with increased fidelity and firmness to the regulation of his conduct. The importance of a frequent recurrence to first and distinctive principles is increased, whenever from the spirit of the age, or from any other circumstances, the danger is increased of our accurate perceptions of them, our warm attachment to them, or our steadfast adherence to them, being obscured or diminished.

The principles which form the character of the CHURCHMAN are not perhaps clearly understood, or sufficiently appre-

ciated by all who bear the name. And undoubtedly in the spirit and circumstances of the present age, there are many obstacles both to a clear perception of their nature and a proper estimate of their importance. The greater then is the necessity of their being delineated and enforced.

It shall be my object then, at the present time, to delineate and enforce with as much plainness, and necessarily, with as much brevity as possible, some of the leading *principles which constitute the character of the Churchman*; in order to vindicate him from the charge of symbolizing with that Church whose corrupt sway he rejected, and to show the importance of those points in which he must lament his difference from his Protestant brethren. This design will make the present Charge in some measure a sequel to a former one, in which certain corruptions of the Church of Rome were contrasted with some Protestant errors.

The CHURCHMAN claims this appellation, because rejecting equally Papal corruptions and Protestant errors, he adheres in all essential points to the *faith, the ministry, and worship, which distinguished the apostolic and primitive Church, and particularly to the constitution of the Christian ministry under its three orders of Bishops, Priests, and Deacons.*

The title may be *general* or *particular* in its application.

In its *general* import, it embraces all those who, holding the essentials of faith and worship, and the Episcopal constitution of the ministry, differ in some subordinate and non-essential matters of ecclesiastical discipline and worship.

In its *particular* signification, I shall consider it as designating the sound member of the *Protestant Episcopal Church in this country*; which agreeing with all other Protestant Episcopal Churches in the *leading points of faith*, in the *essentials of worship*, and in the *Episcopal constitution of the ministry*, differs, in some subordinate matters of discipline and worship, from them, as they do from each other.

The *Protestant Episcopal Church in this country* must ever acknowledge with gratitude, and she makes the acknowledgement in her preface to the Liturgy, that to the Church of England she is "indebted, under God, for her first foundation, and for a long continuance of nursing care and protection." In common with that Church she holds her Articles of Faith, and her inestimable Liturgy. The apostolic succession of Bishops, which that Church and the Episcopal Church of Scotland received uninterrupted from the apostolic age, was by those Churches trans-

mitted to her. But she differs from them both, and especially from the former, in the organization of her discipline, and in many offices of human appointment; and most essentially from the Church of England in her entire independence on the state—being in this respect, as is the Church of Scotland, in the same condition as the primitive Church before the patronage of the first Christian emperor enriched her with the wealth, and adorned her with the honors of the empire.

It would be unnecessary to remark, except in refutation of a contrary opinion sometimes entertained, that the Protestant Episcopal Church in the United States is entirely independent of the Church of England, and of all foreign Episcopal Churches; having no other connexion with them than what consists in the exercise of Christian offices, in such communion as subsisted between the primitive Churches, and as their particular regulations may admit.

With these preliminary remarks we are prepared for delineating the CHURCHMAN—the *sound member of the Protestant Episcopal Church*.

The CHURCHMAN lays at the foundation of his faith and practice the doctrine of *the corruption of human nature*, leading to those actual transgressions which render man guilty in the sight of God, and rendering unworthy of divine acceptance his best works.

That as soon as the faculties of the human mind are called into exercise, propensities to evil are exhibited; that the principles of man's nature, though good in themselves, will not always lead to actions abstractedly good; and that in no case independent of faith and of divine grace can he produce works acceptable to God, are the truths so plainly revealed in the sacred writings, and so strongly attested by reason and experience, that the Churchman receives them as fundamental points of faith.

He asserts, in common with his Protestant brethren, the corruption of human nature, and man's inability, by his "natural strength, without faith and calling upon God," to perform works acceptable to God. And herein he opposes the Romanist, who maintains the ability of the natural man, unassisted by supernatural strength, to do works which render it fit in God to bestow grace, (works which "deserve grace of congruity,") and which thus recommend him to the divine favor. But he rejects as unfounded in Scripture, and utterly repugnant to reason and conscience, the tenets of man's responsibility for the sin of

another ; of his coming into the world doomed to everlasting death for Adam's sin ; and of that utter depravity of man which would make him a fiend, by which he thinks, and meditates, and acts only evil, and in the first and natural dictates of his heart hates his adorable Creator. Yet while he rejects these revolting views of human guilt and depravity, he cherishes a lively and deep sense of the propensity to evil which infects his nature through the dominion which his appetites exercise over his reason, his will, and his affections ; of his utter inability, except through faith and grace, to do works which, however good in themselves, will be acceptable to God ; and of his *guilt* in those numerous *actual transgressions* which, through grace, it was in his power to avoid.

The deep, the lively, the permanent conviction of his corruption and unworthiness, humbles him before his Maker and his Judge, and disposes him cordially to embrace the doctrine of salvation through the merits and grace of a divine Redeemer.

It is this doctrine of *justification and salvation only through the free grace of God in Jesus Christ, his divine Lord and Redeemer*, which the CHURCHMAN daily and constantly cherishes as the only solace of his wounded conscience, and the only ground on which he can hope for acceptance at the tribunal of his Almighty Judge, and for advancement to the celestial glories which infinitely transcend the merit of his best works.

He rejects, with horror, the idea of bowing, with the Romanist, to created intercessors, to saints and images ; and of invoking, in epithets of celestial dignity and sovereignty, the intercession of the virgin mother of the Saviour, in derogation of the sole and all-sufficient mediation of her divine and blessed Son. But in respect to the mode by which the merits of Christ are applied to the justification and salvation of the believer, the Churchman differs from some of his Protestant brethren, rejecting the phraseology of the *imputed righteousness* of Christ, not because always exceptionable in meaning, but always liable to a dangerous application. For if, as in the language of some Protestants, the righteousness of Christ be imputed to believers, so that they are clothed with it, and that God views and accepts them only as invested with it, then the Antinomian doctrine is an unavoidable inference, that God can see no sin in believers ; and that, therefore, they need not obey the moral law. This dangerous inference the Churchman avoids when he expresses the sole efficacy of the merits and grace of Christ to his salvation in the unexceptionable language, that the imperfect obedi-

ence of the believer, performed in the exercise of faith, and through the influences of divine grace, are accepted only on account of the merits and intercession of the Lord and Saviour Jesus Christ; or, that "we are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ." *

With respect also to the mode of the application of the merits of Christ to the justification and salvation of believers, the **CHURCHMAN** is distinguished by the great stress which he lays on the *sacraments, and ordinances, and ministrations of the Church.*

He is very far, indeed, from the impiety and absurdity of supposing, with the *Romanist*, that the sacraments, and ordinances, and ministrations of the Church are available to salvation, *opere operato*, on account merely of the performance of them, in virtue of the work itself, and the intention of the administrator. But still, viewing the Church as the divinely constituted body of Christ, to which he applies the merits of his blood, and the efficacy of his grace, and considering the sacraments, in the language of his Church, as "a means whereby he receives, and as a pledge to assure him of," all those spiritual blessings which Christ's merits purchased, and his grace confers; and, considering further, that Christ set over this Church ministers to celebrate its sacraments and ordinances, he would think that he hazarded his salvation if he refused or neglected to receive these means and pledges of the divine favor. Sincere repentance and lively faith producing obedience to the divine commands, qualify the believer for acceptance through the merits of his Redeemer. But, surely, it would be difficult for him to establish his claim to salvation on Gospel principles, while he rejects or neglects those sacraments, ordinances, and ministrations which are "a *means* whereby he receives the same, and a *pledge* to assure him thereof."

While, therefore, against the *Romanist*, he extends the efficacy of the sacraments, which depends on the grace of him who has instituted them, solely to those qualified to receive them, he considers them in a higher light than some of his *Protestant* brethren; who, whatever may be the correct language of their public standards on this subject, seem to consider the sacraments as merely decent rites, to be received on the principle of submission to divine appointments, and not as the means and pledges of divine favor and grace, necessary to salvation where

* Articles of the Church.

they may be had, and except in the case of unavoidable ignorance or involuntary error.

In accordance with this sentiment, and with Scripture and the faith of the primitive Church, the CHURCHMAN considers *baptism as the sacramental commencement of the spiritual life*, and the entrance into that fold of the Redeemer, the mystical body of Christ, in which he enjoys a title to the blessings of salvation. There may be repentance and operative faith produced by the influences of that Spirit which the Churchman believes is given to all men in sufficient degree to enable them to work out their salvation. And where there is no opportunity of receiving the sacrament of baptism, or where unavoidable ignorance or involuntary error, an error which does not arise from wilful perverseness, leads to the rejection of it, far be it from the Churchman to suppose that repentance and faith, though not certified and sealed by the sacraments of the Church, will not be available to salvation. But who that regards the inspired exhortations, to those who "repent, and believe"—that they must "be baptized in order to receive the remission of sins" and "the gift of the Holy Ghost"*—and that hears announced, that "by one Spirit we are all baptized into one body,"† will rest his claim to salvation on repentance and faith, while he rejects that sacrament which, by divine institution, is made the mean and pledge of salvation?

When the Churchman, in the language of Scripture, of primitive antiquity, and of the articles and liturgy of his Church, calls baptism *regeneration*, he does not employ the term in its popular signification among many Protestants to denote the divine influences upon the soul in its sanctification and renovation, in abolishing the body of sin, and raising up the graces and virtues of the new man. The term *regeneration* is used by him in its *original*, and *appropriate*, and *technical* acceptation, to denote *the translation of the baptized person* from that state in which, as destitute of any covenanted title to salvation, he is styled "the child of wrath," *into that state* which, as it proffers to him in all cases, the covenanted mercy and grace of God, and in the exercise of repentance and faith actually conveys to him these blessings, is styled a "*state of salvation*."‡ It must be obvious, that the sacramental commencement of the spiritual life in the regeneration of baptism, and the subsequent sanctification

* Acts ii. 38.

† 1 Cor. xii. 13.

‡ Catechism of the Church.

of the principles, the powers, and affections of the new man by the renewing of the Holy Ghost, are distinct acts and operations ; the former leading to the latter, which, without it, is wholly inefficacious to salvation, on the contrary, increases the condemnation of the despiser of the gifts and calling of God.

And, therefore, the *Churchman* insists on the *necessity of that spiritual change* denoted in Scripture by the terms *sanctification, renewing of the mind, renewing of the Holy Ghost.*

He does not, with the *Romanist*, lay an undue stress on external performances, and on his own works and endeavors, as means of obtaining the divine Spirit, and substitute a round of superstitious observances, for "righteousness, peace, and joy in the Holy Ghost." Nor does he, with some *Protestants*, rush into the contrary extreme, and expect the divine Spirit in sudden illapses, independently of means, of ordinances, and of the acts of his own mind ; nor determine the certainty of the operations of the Spirit of God, by any other standard than the exhibition in his heart and life of the graces and fruits of this divine Sanctifier. But firmly convinced both of the reality of his operations and of their entire conformity to his character as a rational and accountable being, he seeks for them in the use of *moral means*, pious reading, meditation, prayer, self-denial, holy resolution ; and in the participation of the *ordinances* of the Church ; and he employs no other standard to ascertain the sanctifying presence of the divine Spirit in his soul, than the holy tempers which are produced there, and which exhibit the fruits of godliness and righteousness of life.

As one of those means by which baptismal regeneration is to be perfected, the *Churchman* receives *confirmation, or laying on of hands.*

Divested of those unmeaning ceremonies which the superstition of the *Romanist* substituted for the original gesture of "laying on of hands," the *Churchman* observes this ordinance as practised by the Apostles, with this significant gesture only. And considering its highly beneficial tendency in a moral point of view, as bringing to the recollection of young persons, under the most solemn and impressive circumstances, their Christian duty and responsibility, and regarding its apostolic rank among "the principles of the doctrine of Christ," the *Churchman* feels himself bound to receive a rite which his *Protestant* brethren have unfortunately rejected as a superstitious ceremony of *Papal* origin.

In his view of the highest instituted mean of sanctification

and pledge of divine favor, *the holy sacrament of the Lord's supper*, the *Churchman* conforms to the first and purest ages of the Church, renouncing the corruptions of the Papal age, and the errors of modern times.

He shudders—and reason sanctions the powerful impulse of nature—at the unparalleled absurdity, the tremendous impiety, of changing, by a literal construction of language evidently figurative, *bread and wine into the body, soul, and divinity of his Lord and Saviour Jesus Christ*; of thus literally feasting on his Redeemer; and of bowing to these inanimate elements, and calling them his God, his Saviour. The adherents of the Papacy shuddering too at the naked view of this, I think I may call it, horrible doctrine of transubstantiation, are some times disposed to disguise its deformity, and to assert, that on this point the Church of Rome does not go further than our own Church, when she maintains the spiritual presence of Christ in the Eucharist: as if his spiritual presence, by the spiritual graces and blessings which he bestows on the faithful in the reception of the holy supper, was the same with his *substantial presence*—his presence, *soul, body, and divinity*—under the qualities of bread and wine. And when Roman Catholic confessions and liturgies, set forth by their Bishops, and by their Clergy under the sanction of their Bishops, are quoted to prove that the Roman Church maintains, in all its deformity, this doctrine of transubstantiation, they will tell you that these are only private and unauthorized exhibitions of the Roman Catholic doctrine; and that this doctrine differs not essentially from that of our own Church. Wonderful discovery. For what then did our ancestors shake off the Papal sway? For what did the martyrs of the Church of England bear their testimony at the stake? Was it for a Church which symbolized in this her most obnoxious characteristic with that Church, whose persecuting fury was thirsting for their blood? Is it true, indeed, that the Church of Rome does not maintain the doctrine of transubstantiation in the identical terms in which I have stated it? Hear the decrees of the Council of Trent—a council which, according to Roman Catholic doctrine, was inspired by the Holy Spirit, and infallible in its decisions. The 4th chapter of the 13th session of the Council of Trent declares, “Since Christ our Redeemer hath said, that what he offered under the appearance of bread and wine was truly his own body; therefore the Church of God has always been persuaded, and that now this sacred Synod declares, that by consecration of the bread and wine, the whole

substance of the bread is converted into the body of our Lord Christ, and the whole substance of the wine into the substance of his blood; which conversion has been fitly and with propriety called by the Holy Catholic Church *transubstantiation*.”* And the 1st canon of the same session denounces as follows: “If any one shall deny that in the sacrament of the most holy Eucharist is contained,” *vere, realiter et substantialiter*, “truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ; but shall say that he is in it as in a sign or a figure, or in efficacy, let him be accursed.”†

Bless God, Brethren, that he has given you grace to resist the denunciations of a Church which, under the penalty of damnation, calls you to renounce your senses and your reason, and, in worshipping the bread and wine of the altar as your Redeemer, the same Redeemer who suffered on the cross, body, soul, and divinity, to be guilty of the most gross and horrible idolatry.

We have also reason to be thankful to the Disposer of all good, that he has connected us with a Church which, while she rejects the terrible corruption of transubstantiation, gives that significance to the holy Eucharist which it maintained in the primitive ages, but which has been denied to it in the opinion of some Protestants. Many of them regard the Eucharist as merely a feast; in which, with suitable dispositions, bread and wine are received in memory of their Saviour. But surely something more than this was meant when our blessed Redeemer solemnly took the bread and wine and blessed them. For what did he bless them? Surely to be symbols of his body and blood. As symbols they must have been offered as an act of worship to his Almighty Father. As symbols they were given to the disciples, and received by them. And all this which he did, Christ com-

* “Quoniam autem Christus redemptor noster, corpus suum id, quod specie panis offerebat, verè esse dixit; ideò persuasum semper in Ecclesia Dei fuit, idque nunc denuò sancta hæc Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus, quæ conversio convenienter et propriè à sancta Catholica Ecclesia Transubstantiatio est appellata.” *Sacrosancti et æcumenici Tridentini, &c. canones et decreta. Antwerpia, anno 1674.*

† “Si quis negaverit, in sanctissimæ Eucharistiæ Sacramento contineri verè, realiter et substantialiter corpus et sanguinem unà cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantummodò esse in eo ut in signo, vel figura, aut virtute; anathema sit.” *Ibid.*

manded his disciples to do in remembrance of him, and thus to show forth his death until he come.

On this authority our Church directs the Priest, in her Communion office, to bless the bread and wine, to be symbols of the body and blood of Christ, and thus to make a solemn *oblation* of them to the Father, beseeching him that they who worthily receive them may be partakers of his body and blood. This form of celebrating the Eucharist conformable to the liturgies of the primitive ages, she has derived immediately from the venerable Episcopal Church of Scotland, who, by God's gracious Providence, has preserved, through great sufferings and trials, the faith, ministry, and worship of the first and purest ages of the Church.

The Churchman then maintains the *oblation* in the Eucharist *of the bread and wine as symbols and memorials of the body and blood of Christ*. He will not be tenacious of the term *sacrifice* as applicable to the offering of the consecrated elements. For in the appropriate application of the term it doubtless denoted those offerings only in which there was shedding of blood. Neither the liturgy of his Church, nor the primitive liturgies, apply this term to the bread and wine of the Eucharist. All due significance is given to this most sacred ordinance when there is a *solemn oblation made by God's authorized minister of the consecrated bread and wine, as symbols and memorials of the body and blood of Christ; assuring to those who worthily receive them all the blessings of his meritorious cross and passion*.

Another obvious characteristic of the Churchman is *his adherence to a worship by a prescribed form*—a measure which so effectually secures all the essentials of worship; soundness and accuracy in the matter of the prayers, perspicuity and pathos in the style, reverence, solemnity, and order in the manner, that even if it were not sanctioned by the practice of the Jewish Church, and by the prescription and example of Christ and his apostles, the sober reason of mankind would have recourse to it.

The liturgy of his own Church the Churchman revering as the first of uninspired compositions, so correct and affecting in its exhibition of evangelical truth; so sober, and yet so fervid in its spirit; so perspicuous, and yet so elevated in its language; so orderly, and yet so varied in its distinct parts; so impressive and significant, and yet so chaste in its ceremonies; accounts it his distinguishing privilege to worship his God, and to supplicate the merits of his Saviour, in its inimitable forms. And however he may boast the name, he acts unworthily of the character of a

Churchman who either permits this spiritual service, calculated to rouse and cherish every devotional feeling of his heart, to degenerate into the formal homage of the lips; or would for a moment compare it with the unmeaning and gaudy pageantry of papal worship, or the meager and unpremeditated, though doubtless sincere, effusions of many Protestants. In his preference of this worship the Churchman, and particularly the Church Clergyman, is uniform and consistent; not merely adhering rigidly to it as far as the Church has plainly enjoined it, but carefully avoiding the suspicion of a secret preference for extempore effusions, by not mixing them with her well ordered and comprehensive services.

In the service of the Church the CHURCHMAN recognises the power of *authoritative absolution* in the Christian ministry, founded on the declaration of Christ to his apostles, and through them to their successors to the end of the world—"Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained."* While he acknowledges this power in the due administration of the sacraments and of ecclesiastical discipline, he considers it as also exercised in the sentence of absolution in the daily worship, by which he maintains God certifies, to those who truly repent and believe, the pardon of their sins.

But while in making this absolution a part of the daily service, he differs from his Protestant brethren in general, he even more essentially differs from the Church of Rome. For the Church of Rome makes the absolution of the Priest in the sacrament of penance essential to the salvation of every individual. The Churchman only considers a general absolution as an edifying and consolatory part of public service. The Church of Rome makes auricular confession—the private confession to the Priest by every individual of all his sins of thought, word, and deed—an indispensable condition of forgiveness. The Churchman justly deems auricular confession and private absolution, an encroachment on the rights of conscience, an invasion of the prerogative of the Searcher of Hearts, and, with some exceptions, hostile to domestic and social happiness, and licentious and corrupting in its tendency.

It is another characteristic of the CHURCHMAN that *recognising the authority of the Church in matters of faith, and in prescribing rites and ceremonies, he submits to her lawful decisions.*

* St. John xx. 23.

Constituted as the Church is in this country, where she speaks authoritatively only through the united voices of her Bishops, Clergy, and Laity, there is no principle of social order which would justify resistance to her decrees, except when they plainly contradict the word of God, or manifestly and injuriously violate some principle of common reason or justice.

But concerning the Church as a divinely constituted society, acting through her legitimate authority, a divine voice pronounces—"Hear the Church"—"If any man neglect to hear the Church, let him be unto thee as an heathen man, and a publican."* On the principles of social order then, and of the authority of the Scriptures, the Churchman hears the Church—receives her authoritative expositions of doctrine when not plainly and on some point essential to salvation contradicting the declarations of Scripture—submits to her discipline in due form administered—and uses the rites and ceremonies, which, under the influence of the apostolic rule, "Let all things be done decently and in order," she may prescribe. On the subject of the externals of worship there must necessarily prevail great difference of opinion, owing to the different tastes and prejudices of men. But Christian humility will dictate, what social order and the word of God enjoin, that in all these matters of comparative indifference and of variable judgment, our own private opinions be never obtruded in opposition to the voice of the Church.

Lastly, let me not omit the great characteristic of the CHURCHMAN, that he maintains *the unity of the Church in submission to the Episcopal constitution of her ministry.*

The process of reasoning which leads him to act on this principle is short, and in its various steps luminous and conclusive. The Church is a divinely constituted society, of which Christ is the Head. Its officers must derive their commission from him its Head. This commission is transmitted through a superior order of the ministry, among whom ranked Timothy and Titus, subsequently called Bishops. By union with the Church the mystical body of Christ is our union in the exercise of penitence and faith to be maintained with him its Head. Union with the Church cannot exist where we are not in union with the ministry deriving their power through the legitimate channel from the Head of the Church. The Churchman believing that this order is the order of Bishops, would think that, in separating

* St. Matthew xviii. 17.

from their ministrations, he cut himself off from the communion of the Church, and was guilty of the sin of schism.

These opinions may not now be popular. And yet they *were* popular; they were the only principles recognised in those ages when Christian faith was most pure, Christian morals most holy, and the Christian Church most united. For the three first centuries the Christian Church knew no other opinions. Opposition to these opinions is of modern origin. The Christian Fathers inculcate them in every page of their writings. We hold them, my fellow Churchmen, with "the goodly company of the apostles," and with "the noble army of martyrs." Let not Papal advocates, asserting those claims of Papal supremacy, of which the primitive Fathers uttered not a word, drive us from *Episcopacy, the true principle of Church unity*, into the usurped domains of the Bishop of Rome. Let not the clamors of our Protestant brethren who are unfortunately destitute of the primitive bond of Church union in the order of Bishops, intimidate us from avowing and acting on the principle which the Churchman in every age has avowed and acted upon; and which one of the first Bishops of the Christian Church, a disciple of an apostle, the venerable martyr Ignatius, lays down, "Let no man do any thing of what belongs to the Church without the Bishop."*

Your time will not permit my enlargement on the various other particulars which distinguish the Churchman.

Those principles, however, which I have briefly stated, form the prominent distinctions of his character. They are principles which, first delivered by our Lord and his apostles, were proclaimed in the writings of the early Fathers of the Church, and which appeared in their lives, and were consecrated by their blood. They are principles which, though disguised and deformed by the superstition and corruption of the dark ages, were never totally extinguished, but shone forth with a high degree of their primitive lustre, in the doctrine, the ministry, and the worship of that venerable Church from which they have been transmitted to us. They are principles which now exist in their highest purity in that obscure but sound branch of the apostolic Church, which we should always delight to honor, the Episcopal Church of Scotland. They are principles which, even in these days of declension from primitive faith and order, have

* Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πράσσειτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. Epis. ad Smyrnæos, sec. viii. Cotelierii Patres Apostolici. vol. ii. p. 37.

the sanction of the names of men whose piety would have adorned the purest ages of the Church—of Horne, and of Jones of Nayland—and, more recently, of a distinguished prelate whose memory learning has consecrated, Bishop Horsley.

* They are principles, my Clerical and Lay Brethren, which distinguish the writings of your first apostolic Bishop; † which were cherished by his venerable successor; ‡ and a solicitous zeal for the preservation of which, evidenced on all occasions by you, united with the numerous acts of your attention and kindness, has rendered the temporary charge of the Diocese which has been committed to me, a source of the highest gratification. It is my fervent prayer, and I am confident it is yours, that they may distinguish the successor, and the successors of your primitive Bishops, and be the objects of your zealous faith and care, my Clerical and Lay Brethren, through every future period of your Church.

The *great principle*, into which all the other principles of the CHURCHMAN may be resolved, *that we are saved from the guilt and dominion of sin by the merits and grace of the Lord Jesus Christ, received, in the exercise of penitence and faith, in union with his Church, by the participation of its sacraments and ordinances from the hands of her authorized ministry*, distinguished the Church in her first and purest state. It is the universal reception of this principle which alone can restore purity and unity to that Christian family, which is now deformed and distracted by heresies and schisms.

To this principle then, my Brethren of the Clergy, let us, in the strength of our Master, consecrate our talents, our labors, our lives.

Animated by this principle, my Brethren of the Laity as well as of the Clergy, we shall exhibit those holy graces and virtues which flow from a vital union with the Redeemer—and, finally, when he comes to translate his mystical body from the changes and trials of its militant state on earth to the glories of its triumphant state in heaven, we shall participate of its triumphs, and be saved with the Israel of God.

* This paragraph was delivered in Connecticut.

† The Right Rev. Bishop Seabury.

‡ The Right Rev. Bishop Jarvis.



THE
HIGH CHURCHMAN
VINDICATED:
IN A CHARGE TO THE CLERGY

OF THE PROTESTANT EPISCOPAL CHURCH

IN THE STATE OF NEW YORK,

BY JOHN HENRY HOBART, D. D.

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THE HIGH CHURCHMAN VINDICATED;

A CHARGE.

MY BRETHREN,

THE truth that a visible society, called the Church, is made by Divine appointment the regular and ordinary channel by which the blessings of mercy, and grace, and eternal life, in Jesus Christ, are conveyed to a fallen world, must forcibly strike even the most superficial readers of the sacred volume. This is that "Church of the living God," which he, the Son of God, "purchased with his blood"—for which he "gave himself," which he "purifies and sanctifies," that he might "present it unto himself a glorious Church." Intimate and affectionate is the relation which subsists between the divine Redeemer and this spiritual society; for it is called "his spouse and his body." These are the forcible and endearing similitudes by which the Church of Christ was presented to us at the period when we were set apart to its service, as the great object which was to engage our labor, our care, our diligence, and our prayers.

For "the Holy Catholic Church," in which, with the other great articles of Christian doctrine, we profess our belief, we are taught in our public ritual to pray, that this divine and spiritual body, of which by baptism we were made members, may be "ruled and governed in the right way;" that it may be "inspired continually with the spirit of truth, unity, and concord;" that it may be "kept with God's perpetual mercy," "cleansed and defended with his continual pity," and "preserved evermore by his help and goodness;" that this, "God's household, may be kept in continual godliness, and, through his protection, devoutly given to serve him in good works;" that the "bright beams of light being cast upon it, it may walk in the light of God's truth, and at length attain unto everlasting life;" that "built upon the foundation of the apostles and prophets, Jesus Christ

himself being the chief corner-stone, it may always be preserved from false prophets, and be ordered and guided by faithful and true pastors ;" that "every member of this holy Church, which is governed and sanctified by God's spirit, may, in his vocation and ministry, truly and godly serve him ;" that all those who are without its holy pale, being in "ignorance, hardness of heart, or contempt of God's word, may be brought home to this his flock, and be made one fold under one Shepherd, Jesus Christ the Lord ;" that these "God's elect," those who are "called into a state of salvation," of visible covenant with him in this life, thus "knit together in one communion and fellowship in the mystical body of his Son, may so follow the blessed saints in all virtuous and godly living, that they may come to the unspeakable joys which God has prepared for those who unfeignedly love him." These are among the varied and deeply touching supplications in which our Liturgy impresses on us the sacred character, and aim, and destination of the Church, and gives utterance to the fervent and devoted affection which it is supposed her members cherish for this "spouse," this "body" of the Redeemer, which, translated from its militant state here on earth, is to be that glorious Church triumphant, where the righteous are finally to be blessed with their everlasting reward.

One would think, then, that he who loves supremely a spiritual and divine society, thus characterized in the sacred writings, and made with such inimitable pathos, the subject of our constant devotions in that ritual which best presents the spirit of those writings, our invaluable Liturgy ; who loves this Church supremely, not assuredly in all the shapes into which human error, or caprice, or prejudice, or interest, hath moulded her, but as retaining in all essentials the doctrine, the ministry, the sacraments, and the worship* of those apostolic days, when the Lord "added to this his Church such as should be saved ;" who loves her in that pure and glorious form in which she was originally established by Christ and his apostles, and devotes his fervent prayers, and in his vocation and ministry, his most zealous efforts to her advancement, is best furthering the plan which God has appointed for the salvation of mankind, and in this view presents the strongest claims to commendation, confidence, and support.

And yet the term **CHURCHMAN**, by which this character is ap-

* They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii. 42.

appropriately designated, and especially the term **HIGH CHURCHMAN**, denoting an eminent degree of attachment to the essential characteristics of the Church, and zeal for their advancement—appellations dignified and honorable in their correct acceptation—sometimes expose him to whom they are applied to charges as unjust in their nature as they are injurious in their operation.

Into the causes of these charges it is not my intention to inquire. But it is due to the interests of that divinely constituted society, the characteristics of which *High Churchmen* profess to maintain, to expose the fallacy and injustice of these charges.

It is said that *High Churchmen* are *bigoted*. In this case, as in many others, the term is certainly used without understanding its real import. Bigotry cannot consist merely in maintaining exclusive opinions; for then, in every department of science, natural, moral, and religious, he is a bigot who advocates correct theories in opposition to those he deems erroneous; and the encomium of liberality is merited by him who thinks all opinions are alike. Bigotry respects not tenets in themselves, but the *spirit* in which they are held, and the *manner* and the *means* by which they are avowed and advanced. He who holds any opinions in that *spirit* of blind and inveterate prejudice which, imperfectly acquainted with the evidences of the correctness of those opinions, views with contempt and scorn all opposing claims; who avows and maintains those opinions in that unkind, dogmatic, and arrogant *manner* which depreciates the motives, or is unfair towards the merits of those who may differ from him; or who, withholding from them the relative and social affections and duties, seeks to coerce them to his own sentiments, and thus to advance those sentiments by any other *means* than fair argument, and an honorable and candid policy—he, and he only is a bigot. In bigotry there is no monopoly, no exclusive possession. The *Low Churchman*, who depreciates the distinguishing characteristics of the Church, or is lukewarm or indifferent in advancing them, as well as the *High Churchman*, who exalts their importance, and is zealous in enforcing and defending them, may subject themselves to the imputation of bigotry, by the spirit, the manner, or the means by which they maintain their respective views. Even the liberal *Latitudinarian*, who widens the enclosures of charity, so as to embrace those who believe the most, and those who scarcely believe any thing, should be on his guard, lest in his opposition to those who, mindful of the divine injunction of “earnestly contending for the faith,” seek to discriminate truth from error, and thus to limit

the range of their charity for *opinions*, though not for *men*, he may justly subject himself to the odium of the very bigotry which he thinks he is denouncing.

Is the charge of bigotry against the High Churchman founded on the fact, that in his efforts for propagating Christianity, and of extending the kingdom of Jesus Christ, he devotes himself to the extension of his own Church exclusively? And if a correct spirit, manner, and means are cherished and employed by him, the imputation is unfair and unjust. He regards the Church which the Redeemer and his apostles founded, as subsisting under certain distinctive and essential principles of doctrine, ministry, sacraments, and worship. He regards his own Church (every duly constituted Protestant Episcopal Church) as possessing these essentials. In advancing then his own Church, he propagates, in his view, the Gospel as Christ and his apostles proclaimed it—he extends the kingdom and Church of Christ as they established and extended it. In what other way is it to be expected that he should propagate the Gospel, or extend the Church of Christ? He may highly respect the varying or opposing denominations of his fellow Christians, and respect individually their character and motives; honour their piety and zeal; cherish esteem for their virtues, and the utmost affection for their persons, and seek to be first among the foremost in the reciprocation of all the endearing charities of social and domestic life. But he remembers that his Redeemer declared, “he who loveth father, or mother, or wife, or children, or brother, or sister, more than me, is not worthy of me.” Hence the principle of supreme love to his Redeemer leads him to love supremely the Church in that form of doctrine, ministry, sacraments, and worship, under which he believes it was constituted by this its divine Head. He presumes not to arraign the fitness of the peculiar constitution of Christ’s mystical body; wisely and humbly judging that the divine Personage who came to save the world, knew by what institutions this all-merciful object was best to be accomplished. So far indeed from confining salvation to a state of visible union with Christ’s mystical body, he extends the benefits of the Redeemer’s merits and grace to the pious and sincere of all sects, and of all nations. But a divine society being established as the regular and ordinary channel of salvation, his duty is plain—to unite himself to that society, and to seek to induce others sincerely to do so, that thus “joined together in one communion and fellowship,” they may be “an holy temple acceptable to the Lord.”

Is this the rhapsody of a High Churchman? No; my brethren of the Clergy, on this point let the charge of bigotry be imputed as it may, we stand pledged, most solemnly pledged. We set our hands to a precise declaration of conformity to the doctrines and *worship* of our own Church. On the tremendously awful occasion in which we declared our trust of being "called by the Holy Ghost to take upon ourselves the ministry," we promised "always"—*always* (not a word in this holy engagement which has not the most emphatic meaning) "so to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same"—and to "*teach* the people committed to our care and charge with all diligence to keep and observe the same." And the ministry whom we promised to "obey," whose "godly admonitions we promised to follow," and to whose "godly judgments we promised to submit," are "the Bishops and other chief ministers who, according to the canons of the Church, may have the charge and government over us." There can be no doubt as to the particular mode by which the most solemn obligations which mortals can assume, or heaven sanction, bind us to seek the salvation of mankind, to glorify the holy name of our Lord and Saviour, who has called us to this high office and dignity, and to enlarge his blessed kingdom.

Allied to the charge of bigotry is the accusation of the love and the support of *arbitrary power*. The adage,

"Is he a Churchman? then he's fond of power,"

comes upon the ear in all the harmony of poetic numbers, and is received by some, perhaps, to whom the other lines of the aphorism would not sound so pleasant.

Doubtless, at a particular period of the history of the Church from which we are descended, the term High Churchman was associated with one which designated an attachment to political principles and views not favorable to the principles of freedom. And yet it is also certain, that in that nation, some of those who have been the strongest advocates of the monarchical features of the British constitution, entertained the lowest ideas with respect to the spiritual character and powers of the Church, and were most emphatically Low Churchmen. The truth is, there is no necessary connexion between any set of political and of Church principles. The Christian Church, the depository and the dispenser to the nations of that salvation which is designed "for all people," in her spiritual character and powers is independent of the forms of human polity. She has flourished when

persecuted by the rod, as when protected by the sceptre of the imperial throne—when sitting in the dust and ashes, as when clothed with purple on the throne of the Cæsars. She does share the honors, the splendor, and the wealth of monarchy; and, thank God, she does shine forth in her native lustre, unadorned by the adventitious appendages of worldly greatness under the protecting care of the republic. And the warmest advocates of her legitimate powers may be the devoted subjects of the one, and the grateful citizens of the other. The constitution of her ministry in that form in which the High Churchman advocates it, supposes the derivation of the authority to minister in holy things from the only source of power in the Christian Church, its divine Head. So far he agrees with almost all the denominations of his Christian brethren. The opinion peculiar to him is, that this authority flows from its divine source, through the channel of the *first* of the three orders of the ministry, which, “from the apostles’ time have been in the Christian Church.” Act on this principle, preserve to the three orders of the ministry their legitimate powers, impose on them no spiritual laws in the enacting of which they have not a full agency—and the High Churchman will permit you in all other respects to mould your ecclesiastical polity to suit the varying genius of human governments. Happily the forms under which the government of our own Church is administered, recognising all the essential principles of our free constitution, are in more exact conformity with the admirable structure of our civil polity than those of any other denominations. What should hinder, then, that the highest Churchman may not consistently be the advocate of all which renders his country as happy as she is free?

But again; the High Churchman is accused of *formalism*.

Undoubtedly the advocate for any set of religious opinions may rest in speculation merely—may not bring them to act with exciting power upon the heart and the life. But assuredly there is no deadening influence in what are called High Church principles which prevents him who professes them from the most fervent and active exercise of the religious affections. He loves supremely the Church. Because it is the varying creature of human polity, the supple instrument of human ambition? No; but because she is “the spouse and body of the Redeemer,” for “which he gave himself,” for which he constantly “intercedes,” which he enriches and sanctifies with his spiritual gifts, for which he is preparing the triumphs of everlasting

glory. These views of the relation which the Church bears to her divine Lord, when sincerely entertained and cherished, must excite and engage the warmest feelings of gratitude and devotion to that blessed Personage who thus distinguishes her. And this exciting and warming tendency cannot surely be diminished or impeded by earnest endeavors to preserve her in all her peculiarities, in all her institutions, as she came forth from the hands of her divine Founder, as she was adorned by his divinely commissioned apostles—"well ordered in all things"—at "unity in herself"—"all glorious within, her clothing of wrought gold." Look at the long series of illustrious Clergymen and Laymen who have been foremost in advocating those principles which, in reference to the Church, distinguish those who are denominated High Churchmen. Select from them the venerated names of *Andrews*, of *Ken*, of *Stanhope*, of *Horne*, of *Jones*, among the Clergy ; of *Nelson*, of *Wogan*, of *Waldo*, among the Laity. Listen to those strains which these primitive men poured forth, and which still cheer and warm the devout and pious soul, lifting its most fervid affections to heaven ; and withdraw the imputation of the necessary connexion between High Church opinions and formalism.

The charge generally arises from the ardor, zeal, and vigilance with which the High Churchman guards the prescribed worship of the Church, condemns every departure from it, and resists every practice that may lower it in the estimation of the people, and gradually lead to its disuse. This prescribed worship, in the judgment of those who censure this rigid adherence to it—an adherence bound upon the Clergy by law—bound upon them by the additional tie of their most solemn promise—is most fervent and animating in all its devotions. Formalism would not seem a *necessary* result of a strong attachment to this Liturgy, of a scrupulous and wakeful guardianship of it. On the contrary, in proportion to the strength of this attachment, and to the degree of this vigilant guardianship must be the sense of obligation to enter into its revered and fervent spirit, and to imbibe its hallowed and animating unction. Where this effect does not result, it is only an evidence which human nature often exhibits, of an inconsistency between principles and practice. If, whatever may be the professions of respectful attachment to the Liturgy, which is prescribed on account of its scriptural and primitive sanctions, as well as its numerous advantages in opposition to extempore prayer, this latter mode be *sometimes* used on occasions of public social worship ; if it be used especially

on those occasions of the more select assemblages, where the object is to excite, to cherish, and to indulge more than ordinary religious sensibility, and where it is thought a more than ordinary degree of religious improvement and pious joy has been experienced, may not the High Churchman, who is zealous for this Liturgy, be excused if he opposes this inconsistent attempt to unite opposite modes of devotion? May he not be excused if, judging from what we know of human nature—judging from the recorded page of history, he deprecates this attempt as calculated ultimately to bring into disrepute and disuse that ritual which, though best fitted permanently and beneficially to satisfy and interest the understanding and the affections, is certainly not so well calculated as the extempore mode to rouse the animal sensibilities. But let every Churchman seriously reflect how far in his own case this charge of formalism may be well founded; and let him, in humble dependence on the quickening grace of God's Spirit, seek to engage with sincerity and devotedness in the use of the Liturgy; and its holy and pious sentiments impressed upon his heart, and influencing his tempers and his conduct, there will be full evidence that he is controlled by the life and power of godliness.

Another charge against the High Churchmen is, that they are *not evangelical*.

Let us ascertain the meaning of this much used, and I must say, much abused term. It is claimed by those who hold the peculiar tenets of Calvinism. It is claimed by, or it is applied to those in our own Church who, while they profess more than usual fidelity in preaching what they consider the distinguishing doctrines of the Gospel, insist little on the distinctive principles of the Church, especially in reference to the ministry, and are less tenacious than others of her liturgical services, and irregular in the use of them. And it properly denotes those who preach in all respects the doctrines of the Gospel which are emphatically "good tidings."

It would be difficult to prove the correctness of the claim of those to be "*evangelists, preachers of good tidings*," who confine the redemption of the Gospel to only a portion of the fallen race who need it. In this application of the term, however, the charge of not being evangelical is not correct as it respects *some* High Churchmen in former days. For undoubtedly at one period of the English Church, many of those divines who most ably asserted the high pretensions of Episcopacy, were

what are styled doctrinal Calvinists—holding the peculiar tenets of Calvinism, but not much insisting on them. How they could maintain these tenets consistently with the articles and other standards of their Church, which on every point of Calvinism but one, expressly contradicts them, and on that one falls very far short of its assertions, it is foreign to my present object to inquire. These High Church Calvinists were probably biassed in their religious sentiments by the great Reformer Calvin, and by their intimate connexions with the Calvinistic divines of the Continent.

In the application of the term evangelical to those who, professing extraordinary fidelity in asserting the distinguishing doctrines of the Gospel, insist little on the distinctive principles of the Church, and depart from her established ritual, most certainly, High Churchmen disclaim it. The Church they consider as a society divinely constituted—its ministry divinely commissioned by God's providence and Holy Spirit, in those three orders that distinguish it as Episcopal. Union with this Church, as the mystical body of Christ, by its ministrations and ordinances, they regard as the divinely prescribed mode of union with its divine Head, assuring to the *faithful* all the blessings of redemption and grace, which Christ purchased for his mystical body. The liturgical mode of worship appears to them sanctioned by Scripture, by primitive usage, by its decided utility, as securing sound doctrine, and a correct, impressive, dignified, enlightened, and fervent devotion. The Liturgy of their own Church they revere and love as furnishing in its matter, its arrangement, and its language, an unrivalled form of public social devotion; as promulgating in "the clearest, plainest, most affecting and majestic manner," the great truths of the Gospel; and as cherishing those truths, and sealing them on the understanding and the heart, by embodying them with the devotions of her members. The preeminent importance of this Liturgy, its numerous excellencies attach to it the dictates of their judgments, and the affections of their hearts. The laws of the Church and their own solemn promises bind it upon their conscience. There appears to them but one course of duty and expediency—a scrupulous and sacred adherence to it. And they earnestly deprecate a departure from it, by omissions of its parts, and by the introduction of extempore devotions, not merely as forbidden by the most solemn considerations of duty, and as inconsistent with a sincere attachment to it, but as inevitably resulting in depreciating its importance in the estimation

of the people, and thus preparing them for its total disuse. They consider the term evangelical as greatly misapplied to those who lay but little stress on the regular ministrations and ordinances of that mystical body of Christ, which convey to *believers* the benefits of his cross and passion ; or who, moulding that Liturgy which correctly and powerfully proclaims the great doctrines of the Gospel to their own views, or disfiguring it by their own prayers, are weakening its hold upon public esteem, affection, and confidence.

In the *correct sense* of the term, High Churchmen disclaim the imputation of not being evangelical. It is only when faithless to their principles that they are not preeminently so. Are they distinguished by their zeal for the Church in the ministrations and ordinances annexed to it by Christ and his apostles ? But it is the only object of these ministrations and ordinances, to excite and to cherish a lively and holy faith in the atoning merits of the Son of God, who gave himself for this Church ; and to convey to the soul the quickening and sanctifying influences of the divine Spirit which animates this mystical body of the Redeemer ; and thus to assure to the faithful that they are " heirs through hope of God's heavenly kingdom." Pardon, justification, eternal life, as the free gift of God the Father, through the merits and intercession of his eternal Son, and through the renovating and sanctifying agency of the Holy Ghost—these are the great evangelical truths which alone render of value or of efficacy, the ministrations and ordinances for which the High Churchman contends—and which so deeply pervade that Liturgy which he cherishes with a sacred affection, only inferior to that with which he regards the inspired volume. These then are the truths which, faithful to his principles, he must most ardently cherish, most strenuously and zealously inculcate. *Evangelical the High Churchman must be*, or, in contending for the Church and Liturgy, he will prove either that he understands not their nature, their excellencies, their divine and spiritual objects ; or that the deep guilt of inconsistency with the most sacred principles, and of an indifference in the most important of all interests, the salvation of the soul, rests upon his conscience.

As long as from the imperfection of the human understanding, and the strength of the human passions, varying and erroneous opinions in religion prevail, different appellations must necessarily designate different bodies of Christians. He shows that he is but little acquainted with human nature, who declaims

against the use of them. *High Churchmen* then, in the view which has been exhibited of it, is that term which designates those who insist on the ministrations and ordinances of the Church, as constituted by Christ and his apostles, because they are the means and pledges to the faithful of that salvation which is derived through the merits, and intercession, and sanctifying grace of a divine Redeemer; and who love and adhere to the Liturgy as embodying and powerfully exhibiting evangelical truth and duty in the purest and most fervent language of devotion.

Is *High Churchmen* then, brethren of the Clergy, an appellation of which we should be ashamed? No! Let it be our boast. Unpopular it can be, only as it is misunderstood. The principles which it covers, are those of the first and purest ages of Christianity, of the age of apostles, of martyrs, and of confessors. The time will come, when those who have professed it through good report and through evil report, will be held in grateful honor. For the errors and heresies that deform the fair face of Christianity, can be corrected, under God, only by the principles and the policy of High Churchmen. At that period when the discordant sects that now divide and distract the Christian family, profess with "one heart the faith delivered to the saints," and with "one mouth glorify God," the principles professed, the feelings cherished, the language uttered, will be the principles, the feelings, and the language of High Churchmen.

In advocating and asserting these principles then, we fulfil the duty which we owe to our divine Lord in the extension of his blessed kingdom—a duty enhanced in importance as it will be in its rewards, by the present difficulties that oppose the discharge of it. Even if worldly estimation were our object, what comparison is there between that loud but superficial applause which follows a temporizing and accommodating profession of the distinguishing principles of that Church whose ministry we cannot have assumed, but with the intention and certainly with the vow of fidelity to her; and that secret but powerful homage of the candid and the upright, which their hearts involuntarily offer to the consistent, the firm, and the undeviating Churchman. No human encomium can be more enviable than that pronounced by the first Bishop of Calcutta, the lamented *Middleton*, on the great champion of the faith and primitive order, to which High Churchmen are devoted—you anticipate the name of *Horsley*—that he "run a glorious but unpopular career in the midst of an heretical and apostate age." But, brethren

of the Clergy, let us not lower our high view from the exalted motives that present themselves in that heaven where is to be our judgment and our great reward, to the petty and evanescent favors of this perishing world.

I have deemed it my duty to call your most serious attention to the topics which I have now laid before you. Much and solicitous observation has satisfied me that correct as our own Diocese as yet is *generally* in all these particulars, our Church is in no small danger from practices that assail the integrity, and impair the efficacy of her Liturgy; from the generally increasing spread of indifference to her distinctive principles; and from the extensive operation of measures that are calculated to render those principles odious, to keep them out of view, or to bear them down. It is the duty of Christians to receive from one another, and from their Pastors, the word of exhortation. It is the duty of Christian Ministers, as occasion offers, to admonish one another. And certainly it is the higher duty of the Christian Bishop to exhort and admonish those of whom God has given him the oversight.

What effect the course of remarks which I have submitted to you may have on my general popularity, is a question which ought to have but comparatively little weight with me. I avowed and advocated these principles at a period when popularity comes decked to the youthful bosom in her most attractive charms. And pursued through the succeeding stages of my ministerial and episcopal course, I ought not, cherishing an increased idea of their truth and importance, and of the danger to which they are exposed, to shrink from enforcing them at a period when some serious monitions of my uncertain hold on life, and when much longer experience of the world have brought, with greater force on the mind, the truth of the declaration, "vanity of vanities, all is vanity," stamped upon all objects and all motives not sanctioned by the grace and hopes of the Gospel of Christ. Next to that support which is always inspired by the consciousness of integrity, I have been fortified and cheered by the general confidence, as I have thought, of my Diocese, and by the humble hope that the cause of God and his Church has not suffered in my hands.

May this humble hope cheer and fortify us all, my brethren; and God of his mercy grant that when removed from the errors, the toils, and the conflicts which assail us in his Church militant on earth, we may, at the consummation of all things, enter into rest; and in his Church triumphant unite in ceaseless praises to him, the Lord our God, our Saviour and Redeemer.

APPENDIX OF AUTHORITIES.

“ In this Discourse I have no aim to displease any, nor any hope to please all. If I can help on truth in the Church, and the peace of the Church together, I shall be glad, be it in any measure : nor shall I spare to speak necessary truth out of too much love of peace ; nor thrust on unnecessary truth to the breach of that peace, which, once broken, is not so easily soldered again. And if for necessary truth's sake only, any man will be offended, nay, take, nay snatch at that offence which is not given, I know no fence for that. 'Tis truth, and I must tell it ; 'tis the Gospel, and I must preach it. And far safer it is in this case to bear anger from men than a woe from God ”

APPENDIX OF AUTHORITIES.

THE authorities collected for the Appendix aim, more or less directly, at the establishment of these three points, as of Scriptural warrant, and so of Divine institution :

I. A Ministry having exclusive authority in holy things ;

II. Its origin, immediately, from Christ, and, mediately, through the Apostles ;

III. Its form, in three orders, with the exclusive power of ordination in the highest, continued in uninterrupted succession from the Apostles themselves.

The authority expressly claimed for these positions is the highest, that of God himself. The authoritative warrant, Holy Scripture. "The Bible and the Bible only," says Chillingworth, "is the religion of Protestants." The minister of the Church has determined "to teach nothing, as necessary to eternal salvation but that which" he "shall be persuaded may be concluded and proved by Scripture." "On these principles," says Bishop Ravenscroft, "*derived from the Bible, and from the Bible alone*, I shall go, God being my helper, to my account."—It has been unfortunate for the truth, in these particulars, that the Scriptures have been too commonly given up, as not explicit in regard to them, and not conclusive. If it were so, God forbid that we should hold or teach them ! *We* may call no man, Master !

After "Holy Scripture," the Church calls in the testimony of ancient authors, as witnesses to facts, as authority for primitive usages, as illustrative of apostolic institutions. Providentially, there are preserved the writings of those who lived with the Apostles, who were their disciples, and their companions. Their testimony is clear, full, and inevitable upon the points in question. No man has ever had the hardihood to attempt any other construction of it than that which is claimed by us. There have been some who would have cut the knot which could not be untied, but their weapon has been turned in the edge.—After them, an unbroken chain of authors brings down their record to the era of the Reformation. "No man living," says Bishop Hall,—in the first of what he calls two "irrefragable propositions" "concerning Church Gov-

ernment,"—"no history can shew any well allowed and settled national Church in the whole Christian world, that hath been governed otherwise than by Bishops, in a meet and moderate imparity, ever since the time of Christ and his Apostles, until this present age."

At the Reformation, *not of choice*, but from a supposed necessity, a different course was taken:—"and now" here again we desire to testify it (unto the world), says the Augustan Confession, "that we will willingly conserve the ecclesiastical and canonical government, if only the Bishops will cease to exercise cruelty upon our Churches. This our will shall excuse us before God, and before all the world unto all posterity; that it may not be justly imputed unto us that the authority of Bishops is impaired among us; when men shall hear and read, that we, earnestly deprecating the unjust cruelty of the Bishops, could obtain no equal measure at their hands." In short, there is abundant proof, as Bishop Hall has said, of the first Reformers, that, "might they have enjoyed the Gospel, they would have enjoyed Episcopacy."

A large class of authorities is the deliberately recorded convictions of the most eminent divines that modern times have known,—not originating, but receiving, proclaiming, defending, with the utmost power of argument and of eloquence, the principles of the Church, as the same are set down in Scripture. The deductions of such minds as Chillingworth's, and Leslie's, and Law's, and Hooker's, and Taylor's, and Barrow's, and Hall's, and Horsley's, and Middleton's, and Heber's, are at least worthy of serious consideration. They are by no means here collated as determining the question. It will be enough if they induce to candid examination. There is but little doubt how he will decide, who *first* candidly examines.

The Bishops of our own Church supply a class of authorities of peculiar value. It is the trick of the times to represent the principles which are here set forth as antiquated and exploded notions,—which the Church now, having grown wiser than the Apostles, and far more liberal, no longer holds. So do not think the Bishops. Clearer, more unequivocal, more perfectly irrefragable exhibitions of the Apostolic doctrines never have been afforded than by the Bishops of the American Church. But a few of them are cited here. There is, it is believed, among all that are, or have been, no dissenting voice. Such have been here quoted as were readily at hand.

In conclusion, the great difficulty in compiling this Appendix has been to keep within reasonable bounds. The present is but a sprinkling of the authorities upon the points in question. They have been thrown together, chiefly at a sitting, and from books immediately at hand. It were more easy to fill a volume than to select so few. There is, for the present, at least, enough. Those who will not read so many would not have read more. Those who carefully read these, will certainly inquire farther. If their inquiry be in earnest, it will not be in vain. There is a promise in reserve for such, which God will surely

keep. *Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths ; where is the good way, and walk therein, and ye shall find rest for your souls.*—May God mercifully grant it, for His sake, who, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, purchased the Church with his own blood !*

HOLY SCRIPTURE.

JESUS CHRIST.

ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, [the eleven Apostles,] AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. *St. Matthew*, xxviii. 18, 19.

AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU. *St. John*, xx. 21.

LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. *St. Matthew*, xxviii. 20.

APOSTOLIC PRACTICE.

The Apostles *did* send others, *as* Christ sent them.

I. * They gave forth their lots : and the lot fell upon Matthias ; and he was numbered with the eleven Apostles. *Acts*, i. 26.

To Timothy, *bishop* of Ephesus, St. Paul writes, Stir up the gift of God which is in thee *by the putting on of my hands*. 1 *Timothy*, i. 6.

To Titus, *bishop* of Crete, St. Paul writes, For this cause left I thee in Crete. *Titus*, i. 5.

II. † They [the *Apostles*, Paul and Barnabas,] ordained them *elders* [presbyters] in every church. *Acts*, xiv. 23.

III. ‡ Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, [the seven deacons] ; whom they set before the *Apostles* : and when they had prayed, they laid their hands upon them. *Acts*, vi. 5, 6.

SAINT PAUL.

I. * To Titus, *bishop* of Crete, he writes, For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee. *Titus*, i. 5.

To Timothy, *bishop* of Ephesus, he writes, Lay hands suddenly on no man. 1 *Timothy*, v. 22.

II. † Against an *elder* receive not an accusation but before two or three witnesses. 1 *Timothy*, v. 19.

Rebuke not an *elder*, but intreat him as a father. 1 *Timothy*, v. 1.

III. ‡ Let these also be first proved ; then let them use the office of a *deacon*, being found blameless. 1 *Timothy*, iii. 10.

* Apostles, or Bishops.

† Elders, or presbyters.

‡ Deacons.

I & II. § And from Miletus he [Paul the *Apostle*] sent, and called the *elders* of the church. *Acts*, xx. 17.

And the *Apostles* and *elders* came together to consider of this matter, *Acts*, xv. 6.

II. & III. || They that have used the office of a *deacon* well, purchase unto themselves a good degree. 1 *Timothy*, iii. 13.

I., II., & III. ¶ Paul and Timotheus (*Apostles* or *Bishops*,) the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops** [*presbyters*] and *deacons*. *Phil.* i. 1.

THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same. *Article XIX.*

It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the *Apostles' time*, there have been these orders of ministers in Christ's Church—*Bishops, Priests, and Deacons*.

And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had *Episcopal consecration or ordination*.

Preface to the Ordinal.

Almighty God, the Giver of all good gifts, who, of thy divine providence, hast appointed divers orders in thy Church,—

Prayer for those who are to be admitted into Holy Orders.

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thine *Apostles* to choose into the order of *Deacons*, the first martyr, St. Stephen, with others,—

Collect in the form of the ordering of Deacons.

Almighty God, Giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in the Church, mercifully behold these thy servants, now called to the office of priesthood,—

Collect in the form of the ordering of Priests.

O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the ministers of THE APOSTOLIC SUCCESSION to the end of the world,—

Collect in the office of Institution.

§ *Apostles* or *Bishops*, and *elders* or *presbyters*.

|| The *diaconate*, and the *presbyterate*.

¶ *Apostles* or *Bishops*, *presbyters* or *elders*, and *deacons*.

** Epaphroditus, the *bishop* (St. Paul calls him the *Apostle*,) of the *Philippians*, was at Rome. *Philippians* ii. 25; iii. 18.

FATHERS AND REFORMERS.

SAINT IGNATIUS,*

The disciple of St. John the Apostle and Evangelist, (so Polycarp calls him,) and Bishop of Antioch, A. D. 107.

By my fellow servant Sotio *the Deacon*; in whom I rejoice, forasmuch as he is subject unto *his Bishop* as to the grace of God, and to *the Presbyters* as to the law of JESUS CHRIST; I determined to write unto you.—Wherefore it will become you also not to use your Bishop too familiarly upon the account of his youth; but to yield all reverence to him according to the power of God the Father: AS ALSO I PERCEIVE THAT YOUR HOLY PRESBYTERS DO; not considering his age, which indeed to appearance is young; *but as becomes those who are prudent in God, submitting to him or rather not to him, but to the FATHER of our LORD JESUS CHRIST the Bishop of us all.* *Epistle to the Magnesians, §§ 2, 3, in Archbishop Wake's Translation.*

Study therefore to be confirmed in the doctrine of our LORD, and of his Apostles; that so whatsoever ye do, ye may prosper, both in body and spirit; in faith and charity, in the SON, and in the FATHER, and in the HOLY SPIRIT; in the beginning, and in the end: *together with your most worthy Bishop and the well-wrought spiritual crown of your Presbytery; and your deacons which are according to God. Be subject to your Bishop, and to one another, as JESUS CHRIST to the FATHER according to the flesh: and the Apostles both to CHRIST and the FATHER, and to the HOLY GHOST; that so ye may be united both in body and SPIRIT.* *Same Epistle, § 13.*

In like manner let all reverence the *Deacons* as JESUS CHRIST; and the *Bishop* as the FATHER, and the *Presbyters* as the Sanhedrim of God, and the college of the Apostles. WITHOUT THESE THERE IS NO CHURCH.

Wherefore guard yourself against such persons. And that you will do, if you are not puffed up: *but continue inseparable from JESUS CHRIST our God, and from your Bishop, and from the commands of the Apostles.* He that is within the altar is pure; but he that is without, that is, *that does any thing without the Bishop, and Presbyters, and Deacons is not pure in his conscience.* *Epistle to the Trallians, § 3, 7.*

Wherefore let it be your endeavor to partake all of the same holy Eucharist. For there is but one flesh of our LORD JESUS CHRIST; and one cup, in the unity of his blood; one altar; *as also there is one Bishop, together with his Presbytery, and the Deacons, my fellow-servants:* that so whatsoever ye do, ye may do it according to the will of God. *Epistle to the Philadelphians, § 4.*

* Grotius, a Presbyterian, writing to Vossius of these remains of primitive antiquity, says, "The Epistles of Ignatius, which your son brought out of Italy, pure from all those things which the learned have hitherto suspected, [in the '*large epistles*,' so called, he means,] Blondel will not admit, because they afford a clear testimony to the antiquity of Episcopacy." *Pear-*

SAINT POLYCARP,

Bishop of Smyrna, the fellow disciple and intimate friend of St. Ignatius, martyred in 148.

The Epistles of Ignatius, which he wrote unto us, together with what others of his have come into our hands, we have sent unto you, according to your order, which are subjoined to this Epistle ; by which ye may be greatly profited, for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus. *Epistle to the Philippians*, Archbishop Wake's translation, § 13.

IRENÆUS,

Scholar of Polycarp, and Bishop of Lyons in 178, thus confirms the testimony of Polycarp, who himself confirms that of Ignatius.

And Polycarp teaches the same things, who was not only taught by the Apostles, and had conversed with many who had seen Christ, but was also, *by the Apostles, appointed Bishop* of the Church of Smyrna in Asia. Whom also I saw in my early age (for he lived long, and at a great age had a glorious and splendid martyrdom :) I say Polycarp always taught these things, *which he had learned from the Apostles*, which he delivered to the Church, and which alone are true. *To this bear witness all the Churches in Asia. Book against heresies.*

The following passage of the same writer, is from the same book, which Mosheim calls, "one of the most precious monuments of ancient erudition."

"It is, therefore, with all in the Church, who wish to hear the truth, to understand fully the tradition of the Apostles published through the

son's Vindication, chap. 5.—And says Mosheim, no friend to Episcopacy, "Perhaps there would have been no contention with most persons about the Epistles of Ignatius, if those who contend for the divine origin and antiquity of Episcopal government had not been enabled to support their cause with them." *De rebus Christianis ante Constantinum*, p. 160. But the most remarkable instance of the *refracting* power of party feeling is afforded by the American champion of parity, Dr. Miller. In his "Letters on the Ministry," finding Ignatius rather a troublesome witness, he had thus summarily ruled him out of court—"That even the '*Shorter Epistles of Ignatius*' are unworthy of confidence, as the genuine works of the Father, whose name they bear, is the opinion of many of the ablest and best judges in the Protestant world." p. 90. Writing afterwards "Letters on Unitarianism," and finding the disciple of John a capital expositor of John's meaning, and an unquestionable evidence for the divinity of John's *Master* ; and either forgetting what he had before put on record to the discredit of his epistles, or trusting that his readers had forgotten it, he thus bespeaks attention to them—"The great body of learned men consider the smaller epistles of Ignatius, as, in the main, the real works of the writer whose name they bear." p. 122. The Bishop of New York, Dr. Onderdonk, in his excellent preface to "Works on Episcopacy," lately published by the "Protestant Episcopal Press," has very happily displayed this ambidextrous criticism, by printing the *pro* and the *con* in parallel columns. Of the Princeton Professor, may it not thus be said, in well known words—

"None but himself can be his parallel?"

whole world ; and we can enumerate *those who were appointed by the Apostles Bishops in the Churches, and their successors even to us*, who have taught no such thing ; neither have they known what is idly talked of by these, (viz. the heretics.) For if the Apostles had known hidden mysteries, which they taught apart and secretly to the perfect, they would have delivered them to those especially to whom they committed even the Churches themselves. For they wished those to be very perfect and irreprehensible in all things, *whom they left their successors, delivering (to them) their own place of government*, who acting correctly, great benefit would arise ; but the greatest calamity, if they should fall away. But seeing that it is very long, in such a volume as this, to enumerate *the successions of all the churches*, by pointing out the tradition of the greatest, the most ancient, and universally known church, founded and constituted at Rome by the two most glorious Apostles, Peter and Paul, which (tradition) it has from the Apostles, and the faith announced to mankind, coming even to us by the successions of Bishops, we confound all those who, in whatever manner, either through their evil inclination, or through vain glory, or through blindness and wicked designs conclude, more than is fit.—For, with this Church, on account of its greater pre-eminence, it is necessary that every Church should agree ; *that is*, those which are in all respects faithful ; in which is always preserved, by those who are round about, that tradition which is from the Apostles. *The blessed Apostles, therefore, founding and instructing the Church, delivered to Linus the Bishoprick, TO GOVERN THE CHURCH.* Paul makes mention of this Linus in the epistles which are to Timothy. To him succeeded Anacletus ; after him in the third place from the Apostles, *Clement obtained the Bishoprick* ; who both saw the Apostles themselves, and conferred with them, when as yet he had the preaching of the Apostles sounding in his ears, and their tradition before his eyes. Not indeed alone ; many as yet remained, at that time taught by the Apostles. *Against heresies*, Book iii. ch. 3.

TERTULLIAN. A. D. 200.

Let them declare the originals of their Churches. Let them shew *an order of their bishops flowing by succession* in such a manner from the beginning, that their first bishop had an Apostle, or an apostolical person, who was conversant with the Apostles, for his ordainer and predecessor. *De Prescriptione*, c. 31.

THEODORET.

The same persons were anciently called Bishops and Presbyters promiscuously, whilst those who are now called Bishops were styled Apostles. But in process of time, the name of Apostle was appropriated to such only as were more strictly Apostles, (viz. the twelve,) and then *the name of Bishop was given to those who succeeded them.*

Thus he says, "Epaphroditus was the apostle of the Philippians, Titus the apostle of the Cretans, and Timothy of the Asiatics." *Commentary on 1 Timothy*, iii. 1.

THE SYRIAN CHURCH.*

The Syrian Christians inhabit the interior of Travancore and Malabar, in the South of India, and have been settled there from the early ages of Christianity. The first notices of this ancient people, in recent times, are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian King; for the Syrian Christians had formerly regal power in Malay-Ala.¹ The name or title of their last King was Beliarthe; and he dying without issue, the dominion devolved on the King of Cochin and Diamper.

When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian Churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. "These Churches," said the Portuguese, "belong to the Pope."—"Who is the Pope?" said the natives, "we never heard of him." The European priests were yet more alarmed when they found that *these Hindoo Christians maintained the order and discipline of a regular Church under Episcopal Jurisdiction*: and that *for 1300 years past, they had enjoyed a succession of Bishops* appointed by the Patriarch of Antioch. We, said they, are of the true faith, whatever you from the West may be; for we come

* In an account of the Syrian Churches, published by Dr. CLAUDIUS BUCHANAN, at Calcutta, in 1807, the substance of a conversation held by him with one of their bishops, is thus given.—"The Bishop was desirous to know something of the other Churches which had separated from Rome. I was ashamed to tell him how many there were. I mentioned that there was a *Kasheesha*, or presbyter Church in our own kingdom, in which every kasheesha (presbyter) was equal to another. 'And are there no *Shemsanas*?'—(deacons in holy orders.) 'None.' 'And what, is there nobody to overlook the kasheeshas?' 'Not one.' 'And who is the angel of their Church?' (alluding to the form of the seven churches in Asia. Rev. ii. 1.) 'They have none.' 'There must be something imperfect there,' said he.—"The existence of the Syrian Church," says the Rev. R. Meek, who, lately a dissenting minister, has conformed to the Church of England, and is now Curate of Yatton Keynell, and Castle Combe, Wilts, "in the heart of India,—a Church which never submitted to Anti-Christ, retaining episcopal government, and a scriptural Liturgy, deriving her episcopacy from the earliest and the best days of Christianity,—furnishes one of the strongest proofs of the apostolic origin of this mode of Church Government." *Reasons for Attachment and Conformity to the Church of England*, by the Rev. R. Meek, p. 54.—This is a remarkable, and, one should think, conclusive, testimony; first, to the primitive institution of Episcopacy, and, then, to its entire independence of the papacy. When Vasco de Gama, be it remembered, arrived there, he found the order and discipline of the Church strictly Episcopal. In fact, this testimony should precede all others, except the Apostolical Fathers. It is of *their date*.

from the place where the followers of Christ were first called Christians. *Buchanan's Christian Researches*, pp. 104—106.

MARTIN LUTHER.

I allow that *each state ought to have one Bishop of its own by divine right*; which I show from Paul, saying—"for this cause left I thee in Crete." *Resolutions*.

MELANCTHON.

The Bishops might easily retain the obedience due unto them, if they urged us not to keep those traditions which we cannot keep with a good conscience. *Augustan Confession*, p. 109.

We have often protested that we do greatly approve the ecclesiastical polity and degrees in the Church, and as much as lieth in us, do desire to conserve them. *Apology for the Augustan Confession*, p. 363.

I would to God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that hereafter will grow up in the Church a greater tyranny than there ever was before. *Apology, &c.*, p. 395.

By what right or law may we *dissolve the ecclesiastical polity*, if the Bishops will grant to us that which in reason they ought to grant? And if it were lawful for us to do so, yet surely it were not expedient. *Luther was ever of this opinion. Melancthon, Camerarius' Life*.

Zuingli has sent hither, in print, his confession of faith. *You would say neither more nor less, than that he is not in his senses*. At one stroke, he would abolish all ceremonies, and *he would have no Bishops. Melancthon to Luther, in 1530*.

CALVIN.

If they will give us such a hierarchy, in which the Bishops have such a preeminence as that they do not refuse to be subject unto Christ, I will confess that *they are worthy of all anathemas*, if any such there be, *who will not reverence it, and submit themselves to it with the utmost obedience*. *Calvin on the necessity of reforming the Church*; in the volume entitled, Joannis Calvini Tractatus Theologici omnes, p. 69.

Of CALVIN's *episcopal* opinions, Mons. Daillé, a French Protestant Divine, thus writes—"Calvin honored all Bishops that were not subjects of the Pope, such as were the Prelates of England. We confess that the foundation of their charge is good and lawful, *established by the Apostles, according to the command of Christ*." *Bingham's French Church's Apology for the Church of England*.

Mons. De L'Angle, another divine of the same Church, thus writes to the Bishop of London—"CALVIN, in his treatise of the necessity of the Reformation, makes no difficulty to say, that if there should be any so unreasonable as to refuse the communion of a Church that was pure in its worship and doctrine, and not to submit himself with re-

spect to its government, under pretence that it had retained an *Episcopacy qualified* as yours is, there would be no censure or rigor of discipline that ought not to be exercised upon them." *Stillingfleet's Unreasonableness of Separation*, at the end.

BEZA.

It was essential that by the perpetual ordination of God, it was, it is, and it will be necessary, that some one in the presbytery, chief both in place and dignity, should preside to govern the proceedings, by that right which is given him of God. On the Degrees of the Evangelical Ministry, chap. 23.

In my writings touching Church Government, I ever impugned the Romish hierarchy, but never intended to touch or impugn the ecclesiastical polity of the Church of England. *Letter to Archbishop Whitgift*, in the Life of Whitgift, printed by Snodham, in 1612.

If there are any, as you will not easily persuade me, who would reject the whole order of Bishops, *God forbid that any man in his senses should assent to their madness*.—And speaking of the Episcopacy of the Church of England he says, Let her enjoy that singular blessing of God, which I pray may be perpetual! *Answer to Savaria*, c. 18.

BUCER.

By the perpetual observation of all Churches, *even from the Apostles' time*, we see, *that it seemed good to the Holy Ghost*, that among Presbyters, to whom the procuration of Churches was chiefly committed, there should be one that should have the care or charge of divers Churches, and the whole ministry committed to him; and by reason of that charge he was above the rest; and therefore the name of Bishop was attributed peculiarly to those chief rulers. *De Cura. Curat.* p. 251.

GROTIUS,*

A Presbyterian.

Of the Episcopate, therefore, that is, the superiority of one Pastor above the rest, we first determine that it is repugnant to no Divine law. If any one think otherwise, that is, if any one condemn the whole ancient Church of folly or even of impiety, the burden of proof beyond doubt lies upon him; &c. The very ministry instituted by the Apostles sufficiently proves that equality of the Ecclesiastical offices was not commanded by Christ. We therefore first lay down this, which

* The testimonies which follow, including Drs. Miller and McLeod, are subjoined to those of the Reformers, because they all claim under the example set at the Reformation. It cannot avail them. The sentiment of the Reformers is uniform. They would have had Bishops if they could have had them,—“*nisi coegerit dura necessitas*,” says Savaria. We do not allow the necessity; though they, in their honest zeal for the truth, doubtless so regarded it. Can Dr. Miller make their plea? Can any of the non-episcopal denominations? If they cannot, then the Reformers with one consent condemn them. Nay, Calvin anathematizes them, without ceremony. Sec p. 51.

is undoubtedly true, that it (viz. the Episcopate or superiority of one Pastor above the rest,) neither can or ought to be found fault with; in which we have agreeing with us, Zanchius, Chemnitius, Hemmingius, Calvin, Melancthon, Bucer, and even Beza, as thus far he says, *that one certain person chosen by the judgment of the rest of his co-presbyters was chief over the Presbytery and was permanently so.*

Another is, that that Episcopate, which we treat of, was received by the Universal Church. This appears from all the councils, whose authority now likewise is very great among the pious. It appears also from an examination of the Councils either National or Provincial, of which there is almost none which does not show manifest signs of Episcopal superiority. All the fathers, without exception, testify the same, of whom he who shows least deference to the Episcopate, is Jerome, himself not a Bishop, but a Presbyter. Therefore the testimony of him alone is sufficient: *It was decreed through the whole world, that one chosen from the Presbyters should be set over the rest, to whom all care of the Church should belong.* Indeed this error of Aërius was condemned by the whole Church, that he said *that a Presbyter ought to be distinguished from a Bishop by no difference.* Jerome himself, in reply to him, who had written *that there is no difference between a Bishop and a Presbyter,* answered, *this is unskilfully enough, to make shipwreck in port, as it is said.* Even Zanchius acknowledges the agreement of the whole Church in this matter.

The third thing is this, that the Episcopate had its commencement in the time of the Apostles. The catalogues of the Bishops in Irenæus, Eusebius, Socrates, Theodoret, and others, all of which begin in the Apostolic age, testify this. But to refuse credit in a historical matter to so great authors, and so unanimous among themselves, is not the part of any but an irreverent and stubborn disposition. For that is just as if you should deny that it was true, what all the histories of the Romans declare, that the Consulate began from the expelled Tarquins. But let us hear Jerome again: *At Alexandria,* he says, *from Mark the Evangelist the Presbyters always named one chosen from themselves, placed in a higher degree, Bishop.* Mark died in the eighth year of Nero: to whom, succeeded Anianus, to Anianus Abilius, to Abilius Cerdus, the Apostle John being yet alive. After the death of James, Simeon had the Episcopate of Jerusalem; after the death of Peter and Paul, Linus, Anacletus, and Clemens had the Roman; and Euodius and Ignatius that of Antioch, the same Apostle still living. This ancient history is surely not to be despised, to which Ignatius himself, the contemporary of the Apostles, and Justin Martyr and Irenæus, who followed him next, afford the most open testimony, which there is no need to transcribe. *Now indeed,* says Cyprian, *Bishops are appointed in all the Provinces and in every City.*

Let the fourth be, that this Bishop was approved of by the Divine law, or (as Bucer says) it seemed good to the Holy Spirit that one

among the Presbyters should have special charge. The Divine Revelation affords to this assertion an argument not to be withstood; for Christ himself commands it to be written *to the seven Angels* of the Asiatic Churches. Those who understand the Churches themselves by the *Angels*, manifestly contradict the Sacred Writings. For *the Candlesticks are the Churches*, says Christ, *but the stars are the Angels of the seven Churches*. It is wonderful, whither the humor of contradicting may not carry men, when they dare to confound those things which the Holy Spirit so evidently distinguishes. We do not deny that the name of Angel may be suited to every Pastor in a certain general signification: but here it is manifestly written to one in every Church. Was there therefore only one Pastor in every city? No, indeed. For even in Paul's time many Presbyters were appointed at Ephesus to feed the Church of God. (Acts xx. 17, 18.) Why, therefore, are letters sent to one person in every Church, if no one had a certain peculiar and eminent function? After showing that some of the ancient Fathers, and among the Reformers, Bullinger, Beza, Rainoldus, agree with him in this representation, he says: Christ, therefore, writing to those Bishops, thus eminent among the clergy, undoubtedly approved of this Episcopal superiority. *De Imperio summarum potestatum circa Sacra, Commentarius posthumus*, §§ 2—6.

SYNOD OF DORT.

There is witness enough, in the late Synod of Dort. When the Bishop of Llandaff had, in a speech of his, touched upon Episcopal Government; and shewed, that the want thereof gave opportunities to those divisions, which were then on foot in the Netherlands: Bogermannus, the President of that Assembly, stood up; and, in a good allowance of what had been spoken, said, *Domine, nos non sumus adeo felices*: "Alas! my Lord, we are not so happy." Neither did he speak this in a fashionable compliment; neither the person, nor the place, nor the hearers were fit for that: but in a sad gravity, and conscientious profession of a known truth. Neither would he, being the mouth of that select Assembly, have thought it safe to pass those words before the Deputies of the States, and so many venerable Divines of foreign parts, (besides their own,) if he had not supposed this so clear a truth, as that Synod would neither disrelish nor contradict. *Related in Bishop Hall's Works*, ix. 516.

DR. MILLER,

Professor of Ecclesiastical History and Church Government in the [Presbyterian] Theological Seminary at Princeton, New Jersey.

Religion is the common business of all men. Its duties cannot be performed by delegation. Every man is required to examine, to believe, and to obey the gospel for himself, and for himself to receive the promised reward. We may commit other concerns to the wisdom

and fidelity of our fellow-men : but the care of his own soul belongs to each individual ; and if he neglect it, no solicitude, no exertions on the part of others, can possibly avail him.

But although religion be a concern which equally belongs to every man, yet it has pleased the all-wise Head of the Church to appoint an order of men more particularly to *minister in holy things*.

If all the interests of the Church are precious in the view of every enlightened Christian, it is evident that the *mode of organization* cannot be a trivial concern.

We agree with our Episcopal brethren in believing, that Christ hath appointed Officers in his Church to preach the word, to administer sacraments, to dispense discipline, and to commit these powers to other faithful men. We believe, as fully as they, that there are different classes and denominations of officers in the Church of Christ ; and that, among these, there is, and ought to be, a due *subordination*. We concur with them in maintaining, that none are regularly invested with the ministerial character, or can with propriety be recognised in this character, but those who have been set apart to the office by persons lawfully clothed with the power of ordaining. *We unite with such of them as hold the opinion, that Christians, in all ages, are bound to make the apostolic order of the Church, with respect to the ministry, as well as other points, the model, as far as possible, of all their ecclesiastical arrangements. Letters concerning the constitution and order of the Christian Ministry. pp. 1—4.*

DR. M'LEOD,

An eminent Presbyterian Divine.

A person who is not ordained to office by a Presbytery* has no right to be received as a minister of Christ ; his administration of ordinances is invalid ; no divine blessing is promised upon his labors : it is rebellion against the Head of the Church to support him in his pretensions : Christ has excluded him, in his providence, from admission through the ordinary door, and if he has no evidence of miraculous power to testify his extraordinary mission, he is an impostor. *M'Leod's Ecclesiastical Catechism, pp. 30—31.*

DIVINES OF THE CHURCH OF ENGLAND.

HOOVER.

A very strange thing, sure it were, that such a discipline as ye [the Puritans] speak of should be taught by Christ and his Apostles in the word of God, and no Church ever have found it out, nor received it until this present time. Contrariwise, the government against which ye bend yourselves, be observed every where, throughout all generations

* This, and the foregoing, citation is made, to show, that Presbyterians contend as earnestly as Episcopalians for "*Apostolic Succession*." The difference is, that they find it in the *presbyters*, we in the *bishops*.

and ages of the Christian world, no Church ever perceiving the word of God to be against it. *We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, since the time that the blessed Apostles were here conversant. Ecclesiastical Polity, Preface, § 4.*

Holy Scripture, whereby it clearly appeareth that Churches Apostolic did know but three degrees in the power of Ecclesiastical order, at the first, Apostles, Presbyters, and Deacons; afterwards, instead of Apostles, Bishops. Book v. § 78.

I may securely therefore conclude, that there are at this day in the Church of England no other than the same degrees of Ecclesiastical Orders, namely, Bishops, Presbyters, and Deacons, which had their beginning from Christ and his blessed Apostles themselves. *Ibidem.*

It was the general received persuasion of the ancient Christian world, that ECCLESIA EST IN EPISCOPO,—the outward being of a Church consisted in the having of a Bishop. *Book vii. § 5.*

Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops was from heaven, was even of God; THE HOLY GHOST WAS THE AUTHOR OF IT. *Ibidem.*

BURNET.*

We affirm, that Christ appointed a succession of Pastors in different ranks, to be continued in his Church, for the work of the Gospel, and

* Burnet is one of the standard writers of the Church continually appealed to by those who are disposed to "play fast and loose" with the distinctive principles of the Church. There are some who go so far as to claim the Bishop as a "High Churchman,"—and for all that can be gathered from the present passage, it would seem they might. But in the same breath they tell you that Burnet considered ordinations not episcopal, as valid, though irregular. "It is evident," says the sagacious Dr. Bowden, in his triumphant letters in reply to Dr. Miller, "that Burnet firmly believed the apostolical and divine institution of episcopacy; yet he had some how or other a way of satisfying himself that the want of episcopal orders renders a Church only irregular and unsound; but does not invalidate her ministry!" And again, after quoting a part of the passage above cited,—“there certainly is nothing for you to say after this. That Burnet, however, admitted a case of necessity is undoubtedly true. This has always been the *salvo*: the Church is imperfect without Bishops; but where they cannot be had they must submit to the privation, and do as well as they can; for ‘necessity,’ says Burnet, ‘has no law.’” Every body is welcome to all that can be gained by this argument from necessity,—only let them remember, God is the judge. Burnet himself says “this could not be done without a very great sin, unless the necessity were great and apparent.”—While upon this subject, occasion may as well be taken to say, strange as it may seem after the explicit testimonies here given, that Hooker is another of the authors to whom the Churchmen of the expediency school, and others who are no Churchmen, are in the habit of referring for authority. Let us see the worst of this. Hooker, as plainly appears from the citations given above, held that Episcopacy was a *divine* institution, and allowed the

the care of souls ; and that, *as the Apostles settled the Churches they appointed different orders of Bishops, Priests and Deacons* : and we believe, that all who are dedicated to serve in these ministries, after they are

principle of all Christian antiquity, “ the outward *being* of a Church consists in *having* a bishop.” Yet in the 14th section of his 7th book we find these words,—“ When the *exigence of necessity doth constrain* to leave the usual ways of the Church, which otherwise we would willingly keep : where the Church *must needs* have some ordained, and *neither hath nor can have possibly* a Bishop to ordain ; in case of such *necessity*, the ordinary institution of God hath given oftentimes, and may give place. And therefore we are not, simply, without exception, to urge a lineal descent of power from the Apostles by continued succession of Bishops in every *effectual* ordination. *These cases of inevitable necessity alone excepted, none may ordain but only Bishops.*” In other words, maintaining expressly and unequivocally, that distinct and subordinate orders of ministers were established by divine authority—that the right of ordination is exclusively in the order of Bishops—and that this was intended by its divine author as a *permanent* regulation, which man should have no power to change, Hooker admitted but a single exception—that of *inevitable necessity* ;—where the worship and ordinances must cease, or Episcopal ordination be dispensed with. With the single exception, just mentioned, it was the undoubted doctrine of Hooker that Episcopacy is essential to the *very being* of the Christian Church. “ The power of ordaining both Deacons and Presbyters, the power to give the power of order unto others,” he asserts, “ this also hath been always *peculiar unto Bishops*. It hath not been heard of, that inferior Presbyters were ever authorized to ordain.”

“ Profoundly as we venerate the memory of Hooker,” says a judicious writer, “ we would take the liberty, with great deference, to express the opinion, that, in admitting, as he seems to admit, Presbyterian ordination to be *really valid* in cases of necessity, he has not accurately stated the operation of the principle in question ; but has been led, by his amiable feelings, toward his brethren, the non-Episcopal Protestants, to recognise them as true Churches of Christ, in direct inconsistency with his own deliberate assertion—*Ecclesia est in Episcopo—the outward being of a Church consists in the having of a bishop*. Great as may be the authority of Hooker, it must certainly yield to the universal practice and persuasion of the primitive Church. We may add, that the charitable admission of Hooker falls short of its object. He expressly confines his admission of the validity of Presbyterian ordination to cases of *inevitable necessity*. Now, it may be questioned whether a case of Presbyterian ordination ever occurred that could be fairly brought within this description. The Reformers might have found great difficulty in procuring Episcopal ordination ; but, certainly, history will not warrant us in saying that there was any *actual impossibility* in the case. With proper efforts and proper sacrifices the business might have been accomplished. But anxious as the Reformers were to procure Bishops, their zeal was not of that thorough kind which is checked only by an absolute impossibility of attaining its object. Whatever may have been the circumstances of the *original Reformers*, the plea of necessity can be of no avail to modern separatists.

“ Real charity, let it be repeated, does not consist in lowering the standard of Christian doctrine or order, to avoid hurting the feelings of others. Religious truth is of too much importance to be accommodated to the feelings of any set of men, however respectable or excellent. Charity consists in love to our fellow creatures ; in a sincere wish and endeavor to do them good. It will dispose us, no doubt, to think favorably of the intentions of one another ; to cherish the delightful belief that real piety exists among all denominations of Christians ; and that, wherever it exists, even fundamental error

examined and judged worthy of them, ought to be separated to them by the imposition of hands, and by prayer. These were the only rites that we find practised by the Apostles. *For many ages the Church of God used no other*; therefore we acknowledge that *Bishops, Priests, and Deacons* ought to be blessed and dedicated to the holy ministry by imposition of hands and prayer; and that then they are received according to the order and practice settled by the Apostles to serve in their respective degrees. *Men thus separated have thereby authority* to perfect the Saints or Christians; that is, to perform the sacred functions among them, to minister to them, and to build them up in their most holy faith. *And we think no other persons, without such a separation and consecration, can lawfully touch the holy things.* In all which we separate the qualifications of the functions, from the inward qualities

will not intercept the mercy of heaven. At the same time, it is of the utmost importance that we should, in every respect, embrace the truth as it is in Christ. Sincerity in error cannot possibly be so acceptable to God as sincerity in the truth; otherwise truth and error must be precisely upon a level in his view. We must answer to God for our errors, not less than for our actions. It may be our own fault that we are in error; and just in proportion as error is the result of culpable causes, will it be a subject of condemnation. This, in any individual case, can be known only to God; with whom all judgment should, accordingly, be left. All we are at liberty to do is to lay down such *general rules* as may be fairly collected from Scripture; in the exercise of which liberty we may venture to say that responsibility for error will be great in proportion as it is entertained under abundant opportunities of accurate information, and as the consequences resulting from it are likely to be deeply injurious to the best interests of the Church of Christ. Even in such cases, a merciful God will, we have reason to trust, make allowance for the force of prejudice, and of early impression. But what shall we say of those who continue in pernicious error from apathy that will not inquire, or from pride that will not submit to the mortification which a renunciation of former opinions is supposed to involve? It is constantly represented in Scripture as a serious and deep offence to rend the body of Christ. Imposition of sinful terms of communion seems to be the only justification that can be pleaded. Persons, officiating as clergymen, are particularly bound to subdue all prejudice and passion, that they may ascertain, by calm and thorough investigation, whether they have a valid commission from Christ; or are ministering, without any authority from him, in holy things. Inquiry, thus conducted, we do humbly think, would produce the most happy effects on the unity of the Christian Church."

Of the views of the Reformers, as to the duty of continuing in the Church the primitive order of Bishops, and of Luther himself, there can be no better evidence than is afforded in the following citation, for which we are indebted to a clerical friend, whose learning, rich and ripe beyond his years, is always at the service of the Church. It came too late for insertion in its proper place, but is too valuable not to be adduced.

George, Prince of Anhalt, solemnly affirms that Luther would never have attempted to ordain, and that learned men would never have received ordination from him but because they supposed ordination could not otherwise be had: the Romish Bishops, refusing to ordain unless they took an oath to maintain the Pope. "This," says he, "we always, and Martin Luther, (of most godly memory,) both in words and in writings, yea, and in public sermons, in the Cathedral Church of Maerspurge, very often professed and promised." *Georg. Princeps Anhaltin. Concion super Matt. 7.*

of the person ; the one not at all depending on the other ; the one relating only to the order and the good government of the society, and the other relating indeed to the salvation of him that officiates, but not at all to the validity of his office or service. *Exposition of Art. XXV.*

BURSCOUGH.

When our Lord, before his ascension, gave his commission to the Apostles, he left them an assurance of his presence with them in these words, *Lo, I am with you alway, even unto the end of the world*, Matth. xxviii. 20. And from hence it appears, that it is agreeable to our Saviour's intention, that they should have successors : for as the *Assembly of Divines* say well :—[*Jus Divinum Minist. Evangel.* par 1. 26, 27.] *This promise cannot be confined to their persons who did not live to the end of the world, but reacheth all ages, and strongly argueth that the office of the ministry shall continue till the second coming of Christ* : And if so, let us see whether the words be capable of such a paraphrase as this ; *Hereafter there shall be another sort of ministers, far inferior to you, not only in personal gifts or inward and miraculous qualifications, but in authority ; and these I will protect to the end of the world ; but you and your function must shortly be extinct*. Now this is such an odd kind of interpretation as I can by no means approve. But since the promise was made immediately to the Apostles, one would think, that it had a more special regard to the preservation of their order, if it was also meant of any others.

There are some that will hardly hear with patience any arguments that are drawn from the authority of the Fathers ; because, as they conceive or pretend, it favors the Papists : A thing very acceptable to the Papists, could it be proved. But we do them too much honor, if we believe that the ancient tradition is on their side, when some of the most learned amongst them dare lay no claim to it, for the support of those doctrines wherein they differ from us.

I make no doubt to affirm that the testimony of the Fathers is at least as cogent for the Divine Original of Episcopacy, as it is when they ascertain to us the Canon of Scripture ; which yet is like to suffer nothing by this comparison. For if we reject them as false witnesses when they inform us, that Bishops were appointed by the Apostles, we must not only believe, as I have intimated already, that the pastors of the Church, notwithstanding their great distance from one another, and their different customs and interests, generally hit, at the same time, upon the same project, to destroy that ecclesiastical polity, which had Christ for its Founder ; but that every where they had the same fatal success. We must also believe, that however government is a very nice thing, and is not usually changed without fears, and jealousies, and mighty clamors ; and however the alterations of the forms of government are so easily observed, yet did the Rising Prelates give so dextrous and nimble a turn to the government of the

Church, over all the world, that there was not the least notice taken of it; or else we must believe, that they destroyed all the records of that transaction, so that no monuments remain of their ambition. And this we must also believe against the declarations of those that were conversant with the Apostles, and their immediate successors; against the informations of martyrs and confessors in the best and purest times; and against the common faith of Christians for above a thousand years after the death of our Saviour. *Treatise of Church Government.*

CHILLINGWORTH.

So great a change, as between presbyterial government and episcopal, could not possibly have prevailed all the world over in a little time. Had episcopal government been an aberration from (or a corruption of) the government left in the Churches by the apostles, it had been very strange, that it should have been received in any one Church so suddenly, or that it should have prevailed in all for many ages after. *Variasse debuerat error ecclesiarum: quod autem apud omnes unum est, non est erratum, sed traditum.* "Had the Churches erred, they would have varied: what therefore is one and the same amongst all, came not surely by error, but tradition." Thus Tertullian argues very probably, from the consent of the Churches of his time, not long after the apostles, and that in matter of opinion much more subject to unobserved alteration. But that in the frame and substance of the necessary government of the Church, a thing always in use and practice, there should be so sudden a change, as presently after the apostles' times; and so universal, as received in all the Churches: this is clearly impossible.

For, what universal cause can be assigned or feigned of this universal apostacy? You will not imagine, that the apostles, all or any of them, made any decree for this change when they were living; or left order for it in any will or testament when they were dying. This were to grant the question; to wit—That the apostles, being to leave the government of the Churches themselves, and either seeing by experience, or, foreseeing by the Spirit of God, the distractions and disorders which would arise from a multitude of equals, substituted episcopal government instead of their own. General councils, to make a law for a general change, for many ages there was none. There was no Christian emperor, no coercive power, over the Church to enforce it. Or, if there had been any, we know no force was equal to the courage of the Christians of those times. Their lives were then at command (for they had not then learnt to fight for Christ), but their obedience to any thing against his law was not to be commanded (for they had perfectly learnt to die for him). Therefore, there was no power then to command this change; or, if there had been any, it had been in vain.

What device then shall we study, or to what fountain shall we reduce this strange pretended alteration? Can it enter into our hearts to think, that all the presbyters and other Christians then, being the apostles' scholars, could be generally ignorant of the will of Christ, touching the necessity of a presbyterial government? Or, dare we adventure to think them so strangely wicked all the world over, as against knowledge and conscience to conspire against it? Imagine the spirit of Diotrephes had entered into some, or a great many of the presbyters, and possessed them with an ambitious desire of a forbidden superiority, was it possible they should attempt and achieve it once without any opposition or contradiction? And, besides, that the contagion of this ambition should spread itself, and prevail without stop or control; nay, without any noise or notice taken of it, through all the Churches in the world; all the watchmen in the mean time being so fast asleep, and all the dogs so dumb, that not so much as one should open his mouth against it?

But let us suppose (though it be a horrible untruth) that the presbyters and people then were not so good Christians as the presbyterians are now; that they were generally so negligent to retain the government of Christ's Church commanded by Christ, which we are now so zealous to restore; yet certainly we must not forget nor deny, that they were men as we are. And if we look upon them as mere natural men, yet, knowing by experience, how hard a thing it is, even for policy armed with power, by many attempts and contrivances, and in a long time, to gain upon the liberty of any one people; undoubtedly we shall never entertain so wild an imagination, as that, among all the Christian presbyters in the world, neither conscience of duty, nor love of liberty, nor averseness from pride, and usurpation of others over them, should prevail so much with any one, as to oppose this pretended universal invasion of the kingdom of Jesus Christ, and the liberty of Christians.

When I shall see therefore all the fables in the Metamorphosis acted, and proved true stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies; then will I begin to believe, that presbyterial government, having continued in the Church during the apostles' times, should presently after (against the apostles' doctrine, and the will of Christ) be whirled about like a scene in a mask, and transformed into episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

Episcopal government is acknowledged to have been universally received in the Church, presently after the apostles' times.

Between the apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And therefore, there was no such alteration as is pretended. And

therefore episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolic: *Quod erat demonstrandum. The Apostolical Institution of Episcopacy demonstrated*, §§ 7—11.

JEREMY TAYLOR.

The belief of the primitive church is, that bishops are the ordinary successors of the Apostles, and presbyters of the seventy-two, and, therefore, did believe that episcopacy is as truly of Divine institution as the apostolate, for the ordinary office both of one and the other is the same thing.

These, and all the former who affirm bishops to be successors of the Apostles, and by consequence to have the same institution, drive all to the same issue, and are sufficient to make faith, that *it was the doctrine primitive and catholic that episcopacy is a Divine institution, which "Christ planted" in the first founding of Christendom, which the "Holy Ghost watered" in his first descent on Pentecost*, and to which we are confident that "God will give an increase" by a never-failing succession, unless where God removes the candlestick, or, which is all one, takes away the star, the angel of light, from it, that it may be enveloped in darkness, "*usque ad consummationem sæculi et aperturam tenebrarum.*" The conclusion of all, I subjoin in the words of Venerable Bede before quoted: "*Sunt ergo jure Divino episcopi à presbyteris prælatione distincti.*" "Bishops are distinct from presbyters, and superior to them by the law of God."*

The second basis of episcopacy is "apostolical tradition." We have seen what Christ did, now we shall see what was done by his Apostles. and since they knew their Master's mind so well, *we can never better confide in any argument to prove Divine institution of a derivative authority than the practice apostolical.*

The sum is this. Although we had not proved the immediate Divine institution of episcopal power over presbyters and the whole flock, yet episcopacy is not less than an apostolic ordinance, and delivered to us by the same authority that the observation of the Lord's day is. For, for that in the New Testament we have no precept, and nothing but the example of the primitive disciples meeting in their Synaxes upon that day, and so also they did on the Saturday in the Jewish synagogues, but yet (however that at Geneva they were once in meditation to have changed it into a Thursday meeting, to have shown their Christian liberty) we should think strangely of those men that called the Sunday-festival less than an apostolical ordinance: and necessary now to be kept holy with such observances as the church hath appointed.

* Lib. iii. in Lucam, c. 15.

Baptism of infants is most certainly a holy and charitable ordinance, and of ordinary necessity to all that ever cried, and yet the Church hath founded this rite upon the tradition of the apostles; and wise men do easily observe, that the anabaptists can, by the same probability of Scripture, enforce a necessity of communicating infants upon us, as we do of baptizing infants upon them, if we speak of immediate Divine institution, or of practice apostolical recorded in Scripture; and therefore a great master of Geneva, in a book he wrote against the anabaptists, was forced to fly to apostolical traditive ordination, and therefore the institution of bishops must be served first, as having fairer plea, and clearer evidence in Scripture, than the baptizing of infants, and yet they that deny this are, by the just anathema of the catholic church, confidently condemned for heretics.

Of the same consideration are divers other things in Christianity, as the presbyters consecrating the eucharist; for if the apostles in the first institution did represent the whole church, clergy and laity, when Christ said "Hoc facite," "Do this," then why may not every Christian man there represented do that, which the apostles, in the name of all, were commanded to do? If the apostles did not represent the whole church, why then do all communicate? Or what place, or intimation of Christ's saying, is there in all the four gospels, limiting "hoc facite," id est, "benedicite" to the clergy, and extending "hoc facite," id est, "accipite et manducate," to the laity? This also rests upon the practice apostolical and traditive interpretation of holy church, and yet cannot be denied that so it ought to be, by any man that would not have his Christendom suspected.

To these I add the communion of women, the distinction of books apocryphal from canonical, that such books were written by such evangelists and apostles, the whole tradition of Scripture itself, the apostles' creed, the feast of Easter, (which, among all them that cry up the Sunday-festival for a Divine institution, must needs prevail as "caput institutionis," it being that for which the Sunday is commemorated). These, and divers others of greater consequence, (which I dare not specify for fear of being misunderstood,) rely but upon equal faith with this of episcopacy, (though I should waive all the arguments for immediate Divine ordinance,) and therefore it is but reasonable it should be ranked amongst the "credenda" of Christianity, which the church hath entertained upon the confidence of that which we call "the faith of a Christian," whose master is truth itself. *Episcopacy Asserted*, §§ 10, 12, 19, in the 7th volume of Heber's edition.

BISHOP HALL.

A Prophet, we know, is a foreteller of future things: an Evangelist, in the natural sense of the word, is he that preaches the glad tidings of the Gospel; an Apostle, one of Christ's twelve great messengers to the world; a Bishop, an Overseer of the Church; a Presbyter, some

grave, ancient Churchman ; a Deacon, a Servant or Minister in the Church : yet all these, in Scripture, are so promiscuously used, that a Preacher is more than once termed a Prophet ; an Evangelist, an Apostle ; an Apostle, a Bishop ; an Apostle, a Presbyter ; a Presbyter, an Apostle, as Romans xvi. 7 ; a Presbyter, a Bishop ;* and, lastly, an Evangelist and Bishop, a Deacon or Minister ; for all these met in Timothy, alone, who, being Bishop of Ephesus, is, with one breath, charged to do the work of an Evangelist, and to fulfil his Ministry ; 2 Tim. iv. 5.

It could not be otherwise likely, but from this community of names, there would follow some confusion of apprehensions : for, since names were intended for distinction of things, where names are the same, how can the notions be distinguished ?

But, howsoever it pleased the Spirit of God, in the first hatching of the Evangelical Church, to make use of these indistinct expressions : yet, all this while, the offices were several ; known by their several characters and employments : so, as the function, and work of an Apostle was one ; viz. to plant the Church, and to ordain the Governors of it : of a Bishop, another ; to wit, to manage the government of his designed circuit, and to ordain Presbyters and Deacons : of a Presbyter, another ; namely, to assist the Bishop, and to watch over his several charge : of a Deacon, another ; besides his sacred services, to order the stock of the Church, and to take care of the poor : yet all these agreed in one Common Service, which was the Propagation of the Gospel, and the Founding of God's Church.

And, soon after, the very terms were contradistinguished ; both by the substance of their charge, and by the property of their titles : in-so-much as blessed Ignatius, that holy martyr, who lived many years within the times of the Apostles, in every of his Epistles, as we shall see in the sequel, makes express mention of three distinct orders of government, Bishops, Presbyters, Deacons.

Now we take Episcopacy, as it is thus punctually differenced, in an eminence from the two inferior orders of Presbyter and Deacon ; so as to define it, "Episcopacy is no other than a holy order of Church-Governors, appointed for the administration of the Church ;" or, more fully thus ; "*Episcopacy is an eminent order of sacred function, appointed by the Holy Ghost, in the Evangelical Church, for the governing and overseeing thereof ; and, for that purpose, besides the administration of the Word and Sacraments, endued with power of imposition of hands and perpetuity of jurisdiction.*"

And, for you, my dearly beloved Brethren, at home ; for Christ's sake, for the Church's sake, for your souls' sake, be exhorted to hold fast to this Holy Institution of your Blessed Saviour and his unerring Apostles ; and bless God for *Episcopacy*.

* 1 Cor. xiv. Acts i. 20. 2 John, 1. 1 Pet. v. 1. 1 Tim. iv. 6.

Do but cast your eyes a little back, and see what noble instruments of God's glory he hath been pleased to raise up in this very Church of ours, out of this sacred vocation : what famous servants of God ; what strong champions of truth, and renowned antagonists of Rome and her superstitions ; what admirable preachers ; what incomparable writers ; yea, what constant and undaunted Martyrs and Confessors ; men, that gave their blood for the Gospel ; and embraced their faggots, flaming, which many gregary professors held enough to carry cold and painless : to the wonder and gratulation of all foreign Churches, and to the unparalleled glory of this Church and nation. I could fill this page with such a catalogue of them, who are now in their heaven, that come for the present to my thoughts, (besides those worthies yet living, both here and in Ireland, who would be unwilling from my pen to blush at their own just praises) as might justly shame and silence any gainsayer.

After that a malicious libeller hath spit out all his poison against Episcopacy ; and raked together, out of all histories, all the insolencies and ill offices, which have, in former ages, been done by professedly Popish Prelates (which do almost as much concern us, as all the treasons and murders of formerly mal-contented persons can concern him,) fain would I have him shew me, what Christian Church under heaven hath in so short a time, yielded so many glorious lights of the Gospel, so many able and prevalent adversaries of schism and antichristianism, so many eminent authors of learned works which shall out-bid time itself. Let envy grind her teeth, and eat her heart : the memory of these worthy Prelates shall be ever sweet and blessed.

Neither doubt I, but that it will please God, out of the same rod of Aaron still to raise such blossoms and fruit, as shall win him glory to all eternity. Go you on, to honor these your reverend Pastors ; to hate all factious withdrawings from that government, which comes the nearest of any Church upon earth, to the Apostolical.

Let me, therefore, confidently shut up all, with that resolute word of that blessed Martyr and Saint, Ignatius : " Let all things be done to the honor of God. Give respect to your Bishop, as you would God should respect you. *My soul for theirs, which obey their Bishop, Presbyters, Deacons.* God grant that my portion may be the same with theirs." And let my soul have the same share with that blessed Martyr, that said so. *Episcopacy by Divine Right.*

BARROW.

The Church is *acies ordinata*, a well marshalled army ; wherein, under the *Captain-general of our faith and salvation*, (the *Head of the body*, the sovereign Prince and Priest, the Arch-pastor, the chief *Apostle of our profession*, and *Bishop of our souls*) there are divers captains serving in fit degrees of subordination ; *bishops* commanding larger regiments, *presbyters* ordering less numerous companies ; all which, by

the bands of common faith, of mutual charity, of holy communion and peace, being combined together, do in their respective stations govern and guide, are governed and guided : *the bishops, each in his precincts, guiding more immediately the priests subject to them ; the priests, each guiding the people committed to his charge : all bishops and priests being guided by synods established, or congregated, upon emergent occasions ; many of them ordinarily by those principal bishops, who are regularly settled in a presidency over them ; according to the distinctions constituted by God and his Apostles, or introduced by human prudence, as the preservation of order and peace (in various times and circumstances of things) hath seemed to require : to which subordination the two great Apostles may seem to have regard, when they bid us to be subject to one another ; their injunction at least may, according to their general intent, (which aimeth at the preservation of order and peace,) be well extended so far.*

Of this distinction there was never in ancient times made any question, nor did it seem disputable in the Church, except to one malecontent, (Aerius,) who did indeed get a name in story, but never made much noise, or obtained any vogue in the world ; very few followers he found in his heterodoxy ; no great body even of heretics could find cause to dissent from the Church in this point ; but all Arians, Macedonians, Novatians, Donatists, &c. maintained the distinction of ecclesiastical orders among themselves, and acknowledged the duty of the inferior clergy to their bishops : and no wonder, seeing it standeth upon so very firm and clear grounds ; upon the reason of the case, upon the testimony of holy Scripture, upon general tradition and unquestionable monuments of antiquity, upon the common judgment and practice of the greatest saints, persons most renowned for wisdom and piety in the Church.

Those, I say, to whom this character plainly doth agree, we may reasonably be assured, that they are our true guides and governors, whom we are obliged to follow and obey : for what better assurance can we in reason desire ? what more proper marks can be assigned to discern them by ? what methods of constituting such needful officers can be settled more answerable to their design and use ? how can it be evil or unsafe to follow guides authorized by such warrants, conformed to such patterns, endowed with such dispositions, acting by such principles and rules ? can we mistake or miscarry by complying with the great body of God's Church through all ages, and particularly with these great lights of the primitive Church, who by the excellency of their knowledge, and the integrity of their virtue, have so illustrated our holy religion ? *Sermon 56.*

ARCHBISHOP LEIGHTON.

In his interview with six presbyterian preachers, and when, if ever, he would have made as great concessions as possible, he said—"he

was persuaded that Episcopacy, as an order distinct from presbyters, had continued in the Church ever since the days of the Apostles ; that the world had every where received the Christian religion from Bishops, and that a parity among clergymen was never thought of before the middle of the last century, (i. e. the 16th) and was then set up rather by accident than on design." *Burnet, Hist. of his Own Times*, vol. 1. p. 373.

BISHOP STILLINGFLEET.

When 24 years old he had attempted a reconciliation of opposite interests on the *neutral* principle, that the Scriptures prescribe no form of ecclesiastical government. At 45 he thus writes:—"Will you not allow one single person, who happened to write about these matters when he was very young, in twenty years time of the most busy and thoughtful part of his life, to see reason to alter his judgment?" And again—"There is as great reason to believe the apostolical succession to be of Divine Institution, as the canon of Scripture, or the observation of the Lord's Day."

BISHOP SHERLOCK.

The apostles, upon the death of our Saviour, succeeded to the government and direction of the Church ; they were commissioned to feed and rule the flock in his stead and in his name. Under them were placed teachers and pastors of different orders. These offices have been perpetuated in the Church by a *constant succession* of men duly called to them : and the present governors and pastors of it stand in the *SAME degree of nearness and relation to Christ*. *Sherlock's Discourses*, Oxford Ed. 1812, III. 240.

BISHOP HOADLY.

And now the inquiry is brought fairly and fully to a conclusion ; and I think I may, with great confidence, sum up the whole, as I did in my ninth letter, in the words of Bishop *Hoadly*—"We have as universal, and as unanimous a testimony of all writers and historians, from the Apostles' days, as could reasonably be expected or desired. *Every one who speaks of the government of the Church in any place witnessing that Episcopacy was the settled form ; and every one who hath occasion to speak of the original of it, tracing it up to the Apostles' days, and fixing it upon their decree ; and what is very remarkable, no one contradicting this*, either of the friends or enemies of Christianity, either of the orthodox or heretical, through those ages, in which only such assertions concerning this matter of fact could well be disproved. From which testimonies I cannot but think it highly reasonable to infer, that *Episcopacy was of Apostolical institution*." *Works* 1, 398.

BISHOP WILSON.

Marks of a true Pastor—A lawful entrance, upon motives which aim at the glory of God, and the good of souls. *An external call and Mission from the Apostolic authority of Bishops. Sacra Privata.*

A Bishop is a pastor set over other pastors. They were to ordain elders. They might receive an accusation against an elder. They were to charge them to preach such and such doctrines; to stop the mouths of deceivers; to set in order the things that were wanting; and lastly, *this was the form of Church government in all ages, so that to reject this, is to reject an ordinance of God. Ibidem.*

BISHOP HORSLEY.

Upon these topics the clergy of late years have been more silent than is perfectly consistent with their duty; from fear, as I conceive, of acquiring the name and reputation of *High-Churchmen*. But, my brethren, you will not be scared from your duty by the idle terror of a *nickname, artfully applied*, in violation of the true meaning of the word, to entrap the judgment of the many, and bring the discredit of a *folly long since eradicated upon principles which have no connexion with it*. You further the stratagem of your enemies, you are assisting in the fraud upon the public, and you are accessaries to the injury to yourselves, if you give way to a dread of the imputation. *To be a HIGH CHURCHMAN in the only sense which the word can be allowed to bear, as applicable to any in the present day,—God forbid that this should ever cease to be my public pretension, my pride, and my glory! Charge to the Clergy of the Diocese of St. David's, p. 28.*

BISHOP MIDDLETON.

Already in the age of the Apostles we read of the institution of episcopacy; in the same age we have distinct mention of the three orders of Bishops, Presbyters, and Deacons; and in the period immediately succeeding, we find all the Christian churches under the same regimen. The converts entertained no petty jealousies on account of the pre-eminence of those who were invested with spiritual distinction: they acted like men, who know that the division of supreme authority defeats its own purpose; that no security is thus gained to the impartial administration of justice; that the natural tendency of all power is to settle in an individual; and that while it is still vibrating in uncertainty, oppression will be most severely felt. There is not in the whole of *Eusebius's* history a single recorded instance, in which the presbytery presumed to aspire to independent authority, or in which the laity, so far as appears, would have favored such an attempt. *Christ Divided; a Visitation Sermon.*

BISHOP HEBER.

The ancient opponents of our Church, in the days of James and

Charles, were, for the most part, as fully convinced as ourselves of the necessity of Church union, and the advantages of a legitimate ministry; though they denied to the Church of England the character of a true Church of Christ, and though *their* ordination wanted, in our opinion, the sanction of apostolic authority. But the question then agitated between us was not whether a schism, or unnecessary separation from the body of the Church was not sinful (since both parties allowed that it was a sin of no ordinary dye), but whether the Church of England was so corrupt and idolatrous as to have forfeited the allegiance of her members; not whether an external authoritative call from the rulers of the Church was needful to designate a Christian minister, (for both sides were by far too well read in the Scriptures and ecclesiastical antiquity to make a doubt about the matter,) but whether this power of admission and ordination resided with the presbytery or with the Bishop, and whether the authority of this last was an usurpation of the darker ages, or really founded on inspired and apostolic precedent.

At present, by far the greater number of those who have separated from our Church appear, so far as I have conversed with them, to find little, if any, fault with her doctrines, and to regard her discipline with perfect indifference. Ask any member of an ordinary dissenting congregation the grounds of his secession from the worship of his forefathers, and he will most probably answer that he has some personal objection to his parochial minister, that he prefers the style of singing, or the extemporaneous eloquence of the place which he frequents, and that he has had no more thought of asking his new teacher by what authority he dispensed the word of God and His Sacraments, than of demanding similar credentials from a performer on the stage. Even among the preachers themselves, and the best informed of their number, it is not unusual to find individuals who are singularly blind to the guilt of schism, and the existence of the Church as a visible and regular society. Far from thinking communion with us unlawful, they are often ready to do ample and liberal justice to the purity of our creed, and the majestic forms of our ritual. If asked the reason of their separation from us, it is not unusual to hear them reply, that, having a sincere desire to serve God in the work of His ministry, they applied to that religious society where admittance was most easy, or where they anticipated the most advantageous field for their abilities. They regard the form of ordination, and the persons by whom it may be conferred, as a question of decency and human expedience only; that every thing essential is, in fact, bestowed when God has given the talents and the will to preach the Gospel; and that the teacher who faithfully proclaims the good tidings of salvation, and whose ministry is owned by God in the effects which it produces on his hearers, by whomsoever he may have been ordained, and whether he be ordained or not, is a sound member of the Catholic Church of Christ, and a legitimate laborer in His harvest.

Nor can we wonder, when such opinions are so openly avowed and so widely disseminated, that the consequence should be a multiplicity of masters beyond all which Babel itself could show: that abuses take place which the well-meaning men whom I have mentioned are themselves among the first to deplore; that a bold tongue and fluent utterance are the only requisites needful to attract disciples; and that, while our hearers fluctuate as choice or chance shall guide them amid these various rival establishments, the preacher, of whatever sect, too late begins to discover that instead of being able to give an account with joy of the souls committed to his care, he has been weaving a rope of sand, which the first adverse accident is sufficient to dissipate.

We find, that our Lord, on His own departure from the world, committed, in most solemn terms, the government of His Church to His apostles. We find these apostles, in the exercise of the authority thus received, appointing elders in every city, as dispensers of the word and the sacraments of religion; and we find them also [appointing other ecclesiastical officers, who were to have the oversight of these elders themselves, and who in addition to the powers which they enjoyed in common with them, had the privilege, the others had not, of admitting, by the imposition of hands, those whom they thought fit, to the ministerial office.

We find the distinction between bishops and presbyters which is here implied, confirmed in the strongest terms by the ecclesiastical writers who come nearest to the apostolic age; by some who were themselves contemporaries with the apostles; by others, of undoubted learning and diligence, who made it their business to collect and illustrate the history of the primitive times; and we find it, above all confirmed by the fact (which rests on as good foundation as the succession of the Roman emperors, or the earlier English kings,) that catalogues of such bishops, as distinct from and superior to the general body of presbyters, were preserved in all the principal Churches of the east, from the time of the apostles down to that of Eusebius and Socrates.

And it is not too much to say, that we may challenge those who differ from us to point out any single period at which the Church has been destitute of such a body of officers, laying claim to an authority derived by the imposition of hands from the apostles themselves; or any single instance of a Church without this form of government, till the Church of Geneva, at first from necessity, and afterwards from a mistaken exposition of Scripture, supplied the place of a single bishop by the rules of an oligarchical presbytery.

Nor is more required to prove to a candid mind, that, in retaining the rule of episcopal ordination, our Church has retained an institution sanctioned on the three grand rules, "*quod ubique, quod semper, quod ab omnibus*;" and that, where our rulers thus send forth their annual supply of laborers into the harvest of the Lord, they send them forth in the same manner, by the same derivative authority, and under the

promised sanction of the same Eternal Spirit who sent forth Barnabas and Paul to the work of converting the Gentiles, and in whose name the latter apostle appointed Titus in Crete, and Timothy in Asia.
Sermons preached in England.

LESLIE.

Now, a society cannot be without government, for it is that which makes a society: and a government cannot be without governors. The Apostles were instituted by Christ the first governors of his church; and with them and their successors he has promised to be to the end of the world. The Apostles did ordain Bishops, as governors in all the churches which they planted throughout the whole world; and these Bishops were esteemed the successors of the Apostles each in his own church, from the beginning to this day. This was the current notion and language of antiquity. *Omnes Apostolorum successores sunt.* That all Bishops were the successors of the Apostles. As St. Jerome speaks, *Epist. ad Evagr.* And St. Ignatius, who was constituted by the Apostles Bishop of Antioch, salutes the church of the Trallians, *In the plenitude of the Apostolical character.* Thus it continued from the days of the Apostles to those of John Calvin: in all which time there was not any one church in the whole Christian world, that was not episcopal. But now it is said by our dissenters, that there is no need of succession from the Apostles, or those Bishops instituted by them; that they can make governors over themselves whom they list: and what signifies the government of the church, so the doctrine be pure? But this totally dissolves the church as a society, the government of which consists in the right and title of the governor. And as the Apostle says, "No man taketh this honor to himself, but he that is called of God, as was Aaron."* And the dispute between him and Korah was not as to any point either of doctrine or worship, but merely upon that of church government. And St. Jude, verse 11, brings down the same case to that of the church. And reason carries it as to all societies. They who will not obey the lawful governor, but set up another in opposition to him, are no longer of the society, but enemies to it, and justly forfeit all the rights and privileges of it.

Now considering that all the promises in the Gospel are made to the church, what a dreadful thing it must be, to be excluded from all these!

And in all the annals of the church, whether under the law or the gospel, there is not one instance of a schism against the priesthood which God had appointed; but great errors in doctrine and worship did follow it. Thus the priesthood which Micah set up of his own head, and that which Jeroboam set up in opposition to that of Aaron, both ended in idolatry. Thus the Novatians and Donatists, who made schisms against their Bishops, fell into grievous errors, though they did not renounce the faith.

* Heb. v. 4.

And into what gross errors, both as to doctrine and worship, has the Church of Rome fallen, since her Bishop set up for universality, and thereby commenced that grand schism against all the Bishops of the earth, whom he sought to depress under him; but while he would thrust other churches from him, he thrust himself from the Catholic Church.

What hydra heresies, and monstrous sects (fifty or sixty at one time, of which we have the names) flowed like a torrent into England, in the times of forty-one, after episcopacy was thrown down!

So evident is that saying, that the Church is the pillar and ground of the truth, that we can hardly find any error which has come into the church, but upon an infraction made upon the episcopal authority. *Letter from the Author of the Short method with the Deists and Jews*, reprinted in the "Scholar Armed."

WILLIAM LAW.

The next thing that, according to your lordship, "we ought not to be concerned at, is vain words of regular and uninterrupted successions, as niceties, trifles, and dreams." Thus much surely is implied in these words: that no kind of ordination or mission of the clergy is of any consequence or moment to us. For if the ordination need not be regular, or derived from those who had authority from Christ to ordain, it is plain that no particular kind of ordination can be of any more value than another. For no ordination whatever, can have any worse defects, than as being irregular, and not derived by a succession from Christ. So that if these circumstances are to be looked on as trifles and dreams, all the difference that can be supposed betwixt any ordinations, comes under the same notion of trifles and dreams: and consequently are either good alike, or trifling alike. So that Quakers, Independents, Presbyterians, according to your lordship, have as much reason to think their teachers as useful to them, and as true ministers of Christ, as those of the episcopal communion have to think their teachers. For if regularity of ordination, and uninterrupted succession be mere trifles and nothing, then all the difference betwixt us and other teachers must be nothing: for they can differ from us in no other respects. So that, my lord, if episcopal ordination, derived from Christ, hath been contended for by the Church of England, your Lordship hath in this point deserted her: and you not only give up episcopal ordination, by ridiculing a succession; but likewise by the same argument exclude any ministers on earth from having Christ's authority. For if there be not a succession of persons authorized from Christ to send others to act in his name, then both episcopal and Presbyterian teachers are equally usurpers, and as mere laymen as any at all. For there cannot be any other difference between the clergy and laity, but as the one hath authority derived from Christ, to perform offices, which the other hath not. But this authority can be no otherwise had, than by an uninter-

rupted succession of men from Christ, empowered to qualify others. For if the succession be once broke, people must either go into the ministry of their own accord, or be sent by such as have no more power to send others than to go themselves. And, my lord, can these be called ministers of Christ, or received as his ambassadors? Can they be thought to act in his name, who have no authority from him? If so, your lordship's servant might ordain and baptize to as much purpose as your lordship: for it could only be objected to such actions, that they had no authority from Christ. And if there be no succession of ordainers from him, every one is equally qualified to ordain. My Lord, I should think it might be granted me, that the administering of a sacrament is an action we have no right to perform, considered either as men, gentlemen, or scholars, or members of a civil society: who then can have any authority to interpose, but he that has it from Christ? and how that can be had from him, without a succession of men from him, is not easily conceived. Should a private person choose a Lord Chancellor and declare his authority good: would there be any thing but absurdity, impudence, and presumption in it? But why he cannot as well commission a person to act, sign, and seal in the king's name, as in the name of Christ is unaccountable.

My lord, it is a plain and obvious truth, that no man or number of men, considered as such, can any more make a priest, or commission a person to officiate in Christ's name, as such, than he can enlarge the means of grace, or add a new sacrament for the conveyance of spiritual advantages. The ministers of Christ are as much positive ordinances, as the sacraments; and we might as well think, that sacraments not instituted by him, might be means of grace, as those pass for his ministers, who have no authority from him.

Once more, all things are either in common in the Church of Christ, or they are not: if they are, then every one may preach, baptize, ordain, &c. If all things are not thus common, but the administering of the sacrament, and ordination, &c. are offices appropriated to particular persons; then I desire to know, how in this present age, or any other, since the Apostles, Christians can know their respective duties, or what they may or may not do, with respect to the several acts of church-communion, if there be no uninterrupted succession of authorized persons from Christ; for till authority from Christ appears, to make a difference between them, we are all alike, and any one may officiate as well as another. To make a jest therefore of the uninterrupted succession, is to make a jest of ordination, to destroy the sacred character, and make all pretenders to it, as good as those that are sent by Christ.

If there be no uninterrupted succession, then there are no authorized ministers from Christ; if no such ministers, then no Christian sacraments; if no Christian sacraments, then no Christian covenant, whereof the sacraments are the stated and visible seals.

* * * * *

It appears therein [in the New Testament] that all sacerdotal power is derived from the Holy Ghost. Our Saviour himself took not the ministry upon him, till he had his consecration: and during the time of his ministry, he was under the guidance and direction of the Holy Ghost. Through the Holy Spirit he gave commandment to the Apostles whom he had chosen. When he ordained them to the work of the ministry, it was with these words, "Receive the Holy Ghost." Those whom the Apostles ordained to the same function, it was by the same authority: they laid their hands upon the elders, exhorting them to take care of the flock of Christ, over which the Holy Ghost had made them overseers.

Hereby they plainly declared, that however this office was to descend from man to man through human hands, that it was the Holy Ghost which consecrated them to that employment, and gave them authority to execute it.

From this it is also manifest, that the priesthood is a grace of the Holy Ghost; that it is not a function founded in the natural or civil rights of mankind, but is derived from the special authority of the Holy Ghost; and is as truly a positive institution as the sacraments. So that they who have no authority to alter the old sacraments, and substitute new ones, have no power to alter the old order of the clergy, or introduce any other order of them.

For why can we not change the sacraments? Is it not, because they are only sacraments, and operate as they are instituted by the Holy Ghost? Because they are useless ineffectual rites without this authority? And does not the same reason hold as well for the order of the clergy? Does not the same Scripture tell us they are equally instituted by the Holy Ghost, and oblige only by virtue of his authority? How absurd is it, therefore, to pretend to abolish, or depart from the settled order of the clergy, to make new orders, and think any God's ministers, unless we had his authority, and could make new sacraments, or a new religion?

My lord, how comes it that we cannot alter the Scriptures? Is it not, because they are divinely inspired, and dictated by the Holy Ghost? And since it is express Scripture, that the priesthood is instituted and authorized by the same Holy Spirit, why is not the Holy Ghost as much to be regarded in one institution as in another? Why may we not as well make a Gospel, and say, it was writ by the Holy Ghost, as make a new order of clergy, and call them his; or esteem them as having any relation to him?

From this it likewise appears, that *there is an absolute necessity of a strict succession of authorized ordainers, from the apostolical times, in order to constitute a Christian priest.* For since a commission from the Holy Ghost is necessary for the exercise of this office, no one now can receive it, but from those who have derived their authority in a true

succession from the Apostles. We could not, my lord, call our present Bibles the word of God, unless we knew the copies from which they are taken, were taken from other true ones, till we come to the originals themselves. No more could we call any true ministers, or authorized by the Holy Ghost, who have not received their commission by an uninterrupted succession of lawful ordainers.

What an excellent divine would he be, who should tell the world, it was not necessary that the several copies and manuscripts, through which the Scriptures have been transmitted through different ages and languages, should be all true ones, and none of them forged ; that " this was a thing subject to so great uncertainty, that God could not hang our salvation on such niceties." Suppose, for proof of this, he should appeal to the Scriptures ; and ask, where any mention is made of ascertaining the truth of all the copies ? Would not this be a way of arguing very theological ? The application is very easy. *First and Second Letters to the Bishop of Bangor*, reprinted in the "Scholar Armied."

REV. G. S. FABER.

At the time of the reformation in England, the spiritual administration of the Church was vested in the three orders, denominated *bishops*, *priests*, and *deacons* ; and the ground of this arrangement was, that such, from the very beginning, had been the polity of the primitive church.

Respecting the divine origin of that particular form of ecclesiastical government, which, from its chief officer, bears the name of *episcopal*, I am not about to produce a regular dissertation. The matter lies within a very narrow compass. To demonstrate, that *this polity was of no mere human appointment*, I require nothing more than the Bible, illustrated by the attestation of two of the oldest fathers to A NAKED MATTER OF FACT.

The study of the old ecclesiastical writers will not, as the bishop of Aire imagines, conduct us of necessity to Rome ; but, without (I trust) making us firebrands and bigots, it will be very apt, if pursued with real candor and love of truth, to convert us into what is sometimes called HIGH CHURCHMEN. From its abuse, this term may, perhaps, in the present day of capricious innovation and unlearned neglect of antiquity, have become, with many, a sort of bugbear : nevertheless, *when rightly understood, the term is, after all, a very good term*. In its genuine acceptation, it simply implies *a love of Christian unity through an instrumental medium, appointed by the wisdom of the Lord himself*. *Difficulties of Romanism*, Book ii. c. 1.

THE CHRISTIAN OBSERVER.

Words change with change of times ; and among such words, none is more perverted than the phrase " high churchman." The common idea of a high churchman is, a servile tool of reigning authorities ; a man who

views the church almost exclusively in its connexion with the state, or who takes a certain line of doctrine currently called "orthodox." Not one of these suppositions is correct. *A HIGH CHURCHMAN, properly speaking, is a man who considers the Episcopal Church, with its three-fold order of ministration, as the appointed instrument of conveying the blessings of salvation to mankind; as possessing spiritual authority, derived immediately from Christ, the only head of the church; as neither directly nor indirectly the creature of political creation; as independent of the state, and equally honorable and legitimate—I do not say equally efficient—should the patronage of the state be withdrawn from it. A High Churchman may be either Calvinistic or Arminian; a friend to monarchy in Europe, or a republican in America; what is called "orthodox" or what is called "evangelical," in his theological opinions; whig or tory in his politics; connected with the state in England, or detached from it in Scotland; but he must, every where, entertain the above mentioned views of the Church, as a spiritual, a divinely appointed, and independent, and, in some sense, an exclusive institution. It is for the reader to consider whether or not he approves of these principles; my only hope being at present to define the term used to express them, since the correct definition is an important step towards a mutual understanding of things. Christian Observer, vol. 26, pp. 366, 7.*

A recent letter to the Editor of the New York Observer, says the Episcopal Watchman, for 1828, from a respectable Presbyterian minister travelling in England, contains the following passages, which go to illustrate the striking coincidence of sentiment between the Evangelical English clergy and American High Churchmen:—"The distinction here is not so much between high Church and low Church, as between evangelical and anti-evangelical; for the truth seems to be, that the *evangelical party are more rigid in their peculiar notions of Church government, and more disposed to talk of Episcopalians as the Church, than the anti-evangelical.*"

ARCHDEACON WIX.

You have been frequently told that the Christian covenant is a plan of salvation which has been graciously made known to us by JESUS CHRIST. HE came down from heaven that HE might lay the foundation of this religion, by which men who, through the sinfulness of their nature, and their own actual wickedness, are very far from God and holiness, might, through CHRIST, be reconciled to God and regain, through the grace of the Holy Spirit, a capacity or power of becoming holy. CHRIST is, accordingly, the HEAD of the CHURCH. HE had an undoubted right to appoint the rulers of it, and to settle the manner in which it should be governed. While HE continued upon earth, HE governed the Church in HIS own person, but, when the work of our Redemption, for which HE came on earth, was finished, HE went up

into Heaven. Before HE ascended, however, HE gave to certain persons, who were, on that account, called APOSTLES, a commission to preach, to baptize, and to instruct, in HIS name, and HE promised that "always, even unto the end of the world," HE would be with them. By this it was clearly meant that HE would be with those who should follow these Apostles in the same office to the end of the world.

To these Apostles CHRIST gave the right of appointing, under HIM, other teachers to succeed them, as HE, under the Father, had appointed them to succeed HIM; for he says to them "As the Father hath sent me even so send I you." The Apostles thus understood our LORD, and they acted upon this commission, ordaining successors, and settling with Episcopal authority, all things belonging to the Church. Those clergy, then, who have received the commission to preach, and to administer the Holy Sacraments, through an uninterrupted succession of Episcopal Ordinations from the time of these Apostles, are to be looked upon as having received quite as undoubted a commission from CHRIST Himself, as if CHRIST had personally called them and ordained them for the ministry. There is comfort, therefore, in attending the ministrations of persons thus ordained. They do not act upon their own authority. They act in the name, and by the authority of CHRIST. They are ambassadors for CHRIST; as though God did beseech you by them, they pray you, in CHRIST's stead, to be reconciled to God. They have "power and commandment," that is, a special authority and a special charge, to intercede or to pray for the people; to dispense to them the mysteries of Christianity, that is, both the sublime truths of Christianity and its Holy Sacraments; and, also, to bless the people in God's name. These are offices, however, all of which the second order of the ministry, (priests) and some of which the third order, (deacons) may, in subordination to the Bishops, administer in the Church. But the office of laying on of hands, (whether for conferring the commission of the ministry in Ordination, or for procuring the ordinary gifts and graces of God's Holy Spirit in the solemn rite of confirmation,) is confined to the highest order of the ministry alone. To persons of this superior order we give the name of Bishops. We respect their office, believing them to have succeeded to the authority of those with whom, in the person of their successors, CHRIST promised to be to the end of the world: and we reserve to their hands alone the office of Confirmation, because we learn, from the Scriptures, that persons of this superior order were, in the earliest ages of the Church, alone considered competent to administer it.

Address delivered to the St. John's Sunday Schools, Newfoundland.

BISHOPS AND CLERGY OF THE AMERICAN CHURCH.

BISHOP SEABURY, OF CONNECTICUT.

If we attend to the conduct of the apostles, after our Lord's ascension, and the descent of the Holy Ghost on them, we shall find that they did exercise all the powers of government in those churches which they planted, till age or distance rendered their occasional visits impracticable ; and then successors were by them appointed to take the charge and oversight of them. Thus Timothy at Ephesus, and Titus in Crete, were, by St. Paul, appointed apostles of those churches, when he could no longer superintend them. Ancient tradition and history inform us, that the same thing was done in many other places ; so that immediately after the death of the first apostles, all the considerable churches had apostolic men, under the style of bishops, presiding in them ; and, for some centuries after, the Christian bishops proved their succession from the apostles, and their unity with the catholic church, by tracing their episcopacy up to *them*, or to some church founded by them.

The commission is express : "As my Father hath sent me, even so send I you." Now, that the Father sent Christ to send others, is evident from this circumstance, that he *did* send others ; for he did nothing but according to the will and commandment of the Father. If, then, the Father sent Christ to send others, and Christ sent his apostles as his Father sent him, he sent *them* to send others. Their successors also must have had the same power of sending, and it was their duty to use it, as the exigencies of the church should require. Thus the perpetual continuance of the apostolical power in the church would be secured by a perpetual succession of governors in it with apostolical authority. Nor is there any other way by which the promise of Christ to his apostles, when he invested them with their commission, as it is related by St. Matthew, can be made good : "Lo, I am with you always, even unto the end of the world." For the apostles being dead, if they have left no successors, or if the succession has failed, the promise of Christ has failed ; and his Church is now without governors, or preachers, or any to dispense its ordinances and discipline. For how can a man execute the office of a governor in his church, but by his appointment ? Or how can he preach except he be sent ? or administer either sacraments or discipline in the church of God, but by the appointment of God ?

‡ The remarks which I shall make, will be only three ; they shall be short.

I. That from the conduct of the apostles, and particularly of St. Paul, whose conduct is the most minutely related, it is impossible they should have supposed, that their commission was a temporary one ; and to expire with their lives. For, in fact, they did appoint persons to succeed them, in the superintendency and government of the

churches which they planted. As Christ sent them, as his Father had sent him ; so they sent others, as Christ had sent them. And consequently, this mode of perpetual succession of ministers in the Church, with the apostolical powers of ordination and government, is, by the authority of the holy apostles, settled according to the will of Christ, the all-glorious head of the Church : and, in this succession, the promise of Christ to his apostles, "Lo, I am with you always, even unto the end of the world," has hitherto been literally fulfilled ; and, we trust, in his Almighty power and goodness, will continue to be so, till the consummation of all things.

2. That since Timothy at Ephesus, and Titus in Crete, had under them a number of elders, presbyters, or bishops, it is evident that Timothy and Titus were not parochial bishops ; unless by *parish*, we understand what is now meant by *diocese*. Nor could they, who were under them, be parochial bishops ; because, being under others, they were only subordinate ministers, and therefore without the powers of ordination and government, which of necessity go together : consequently, the modern invented scheme of parochial bishops is unsupported and idle.

3. That *since the holy apostles did, in obedience to Christ, and under the direction of the Holy Ghost, transmit to others the powers they received from him, constituting bishops, presbyters and deacons, as three orders of ministers in his church ; it is the duty of all Christians to submit to that government which they, the apostles, have instituted ; and not to run after the new-fangled scheme of parochial episcopacy, of which the bible knows nothing ; and of which the Christian Church knew nothing, till a little more than two centuries ago. The Apostolical Commission, in vol 1, of Sermons.*

BISHOP WHITE, OF PENNSYLVANIA.

We have the more occasion to insist on this, [the *commission* of the gospel ministry] because of two opposite errors, of very mischievous tendency.

The first is that which degrades the ministerial office to be the creature of discretion, and altogether subject to its operations. For there are some, who, acknowledging the expediency of an order of men to be set apart for this purpose, yet deny that it is any thing more ; which subjects it to human will, as well in the administration of the sacraments as in discipline : and this may not only furnish politicians pretexts for so controlling the gospel by the force of law, as to make it subservient to wicked purposes ; but in a variety of ways, may subject the most important interests of the Church to the caprices and the local prejudices of those who, from time to time, bear a sway in her concerns.

The other error is the setting up of a private call as the ground of ministerial authority. For it being admitted that this is the way in

which the minister derives his commission to occupy himself in ecclesiastical offices ; it follows, that the higher power is not to be limited by the lower ; and so farewell to all obligation of ecclesiastical determinations, whether for the regulating of public prayers and preaching, or for the governing of private conduct !

In opposition to these two errors, the former of which will always have an alliance with infidelity, and the latter with fanaticism, it is to be held up as a scriptural truth, that the true ground of a right to exercise the ministry is, as our Church article expresses it, "the being called and chosen to the work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard :" *this authority, to call and send, knowing of no other source than by derivation from the authority given by our blessed Saviour himself, when he said to his Apostles, "As my Father hath sent me, even so send I you."*

None will deny that an express commission was given to the Apostles themselves, to "go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost ;" and if any should pretend, that the commission was restrained to them, and not to be handed in succession, such an opinion does not consist with the promise accompanying the command—"And, lo, I am with you alway, even unto the end of the world !" *Which implies that the commission was not to them only, but also to all who should come after them, in the Ministry.*

So it was understood by the Apostles : For except in the case of Matthias, who was divinely designated by lot, and in that of St. Paul, who "neither received the gospel of man, neither was taught it, but by the Revelation of Jesus Christ ;" all admission to the ministry was by ordination ; as in the instance of Timothy, who is said to have been received to it by "the laying on of the Apostle's hands." And then, for indubitable testimony, that the power of ordination was to go further than the hand which first conveyed it, he tells Timothy, "the things which thou hast heard of me, the same commit thou unto faithful men, who shall be able to teach others also." And in like manner he reminds Titus—"For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I appointed thee."

In short, *it appears that a succession in the ministry was provided by the same high authority which first declared the gospel itself.* Whether in that succession there were a disparity, limiting the power of handing it down to an order supereminent to the others, has been a question much agitated ; a question which it will be inconsistent with the present limits to discuss ; and which, therefore, should not have been mentioned, were it not that the very cases here adduced of Timothy and Titus, are actual instances of there being some of that higher order, in addition to the Apostles themselves. *The more the subject is*

canvassed, the more the fact will be evident, of there never having been a period in the Christian Church without an order of the clergy clothed with certain authorities, including this of ordination, not committed to the other orders.

And now, if this circumstance of regular admission to the ministry were matter of mere form, we might acknowledge that no extreme danger need be apprehended from omitting it, however ancient. But far from this, it will be impossible to detach it from its duties, so as to give up the divine appointment of the former, without subjecting the obligation of the latter to be lessened, or even entirely rejected, as changing interests or inclinations may prompt. When the Apostle charges Timothy, "before God and the Lord Jesus Christ, to preach the word," and to do the other duties of his calling; when, in another place he tells him—"O Timothy, keep that which is committed to thy trust;" and when he says of himself, "a dispensation is committed unto me; and woe be unto me if I preach not the gospel;" is it not evident that these, and all such weighty injunctions, presume other ground than the ministry's resting on mere opinion of usefulness or of expediency; or than its being an occupation to be engaged in, or abandoned, as private motives may prompt? Yes; they are connected with the belief of there being a *divine commission, given in the infancy of the Church, and to be coeval with it*; designating a certain order of men who are empowered and enjoined to publish the gospel of truth; to declare and defend its evidences; to open and explain its doctrines; to press, by argument and by persuasion, its precepts; to administer its ordinances; and to give assurances of its consolations. All this is scripture truth. If it have been mixed with error, it becomes us to separate the chaff from the wheat, and not to confound and reject the whole. If some, prompted by selfish passions, have "preached themselves, and not Christ Jesus the Lord;" if others, by personal insolence, have "lorded it over God's heritage;" and if an enormous power, designated in scripture, has seated itself in the temple of God, with the boast of being clothed with his attributes, *the way to counteract these evils is not to give up the ministry's divine origin.* On the contrary, they are thus the more confirmed; because the advocates of them will always appeal to the authorities which they have perverted and misapplied. No; let the truth be declared, as deducible from scripture; and this can never, by fair interpretation, or by consequences naturally arising from it, justify any thing unworthy of that gospel, the professed object of which is to promote "peace and good will among men." *Sermon on the Character, the Commission, and the Message of the Gospel Ministry; delivered at the opening of the General Convention of the Protestant Episcopal Church in the United States, held in Baltimore, May 18, 1808. pp. 6—9.*

BISHOP MOORE, OF NEW YORK.

It is evident from the scriptures, that a subordination of offices, a difference of rank and authority existed among the first Preachers of the Gospel. Thus, to Timothy at Ephesus, and to Titus in the extensive island of Crete, was committed the extraordinary power of ordaining Ministers, and of superintending all orders of men in the Church, of both the Clergy and the Laity. *In the very first age after the decease of the Apostles, the appropriate names were given of BISHOPS, PRESBYTERS, and DEACONS.** This mode of Ecclesiastical discipline was established in all countries. It was introduced into England with the introduction of Christianity. It was retained when the Church reformed itself from the corruptions of Popery. And from that parent Church it has been transmitted to us. Thus, may we truly say, that we continue in the *Apostles' fellowship*: we derive our authority through *them* from the great Head of the Church: we enjoy that form of Ecclesiastical government which *they* established in every part of the world. Should you, therefore, at any time be tempted to go away from your Church, say with unshaken attachment, "To whom should we go? Here is pure doctrine, and primitive discipline; here are the words of eternal life, and we know and are sure that if we fail of obtaining future felicity, the loss must be attributed to our own neglect." *Sermon preached before the General Convention, held in New York, September 12, 1804. pp. 10, 11.*

By *one* sect we are told, that there is no necessity for a particular order of men exclusively appointed to minister in the Church of Christ, and that the sacraments of Baptism and the Lord's Supper ought to be entirely discarded; by *another*, that Infant Baptism ought not to be tolerated among Christians; and, by a *third*, that a perfect parity subsists among the Ministers of the Gospel, that forms of prayer are useless, and that an established Liturgy tends to damp the spirit of public social worship. Now, the Clergy of our Church should never shrink from disputing on these subjects, but be prepared, on all proper occasions, to maintain, that the same Gospel of Salvation through a Redeemer is preached in both the Old and New Testament; that there is the same necessity for a Priesthood *now*, as subsisted before the coming of Christ; that the sacraments rest upon *divine authority*; that through the instrumentality of outward means God is pleased to convey his inward and spiritual grace; that the infants of believers, at this time, are equally entitled to admission into the covenant of mercy through Christ, as they formerly were under the patriarchal discipline and the economy of Moses: that our Church speaks the truth when she declares in the preface to her Ordination Service, "*It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's*

* See the Epistles of St. Ignatius.

Church, Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority:" and, finally, that as to the propriety and utility of prescribed forms of prayer, we have both the precept and example of our Lord himself. *Sermon preached before the Convention of the Protestant Episcopal Church in the State of New York, held October 3, 1809.* pp. 10, 11.

BISHOP GRISWOLD, OF THE EASTERN DIOCESE.*

However we may lament the abuse of preaching, it is ordained by Christ, as the chief instrument of converting the soul, and training men for heaven. How else can we so well, or so surely, induce our flocks to pray, and to seek after God, as by preaching, and exhortation? or (as we are taught at our ordination) "with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same?" Hence it is that when Christians, who in some things err and depart from the due order of the Christian ministry, preach the doctrines of the cross, it is blest to those who hear:—many are converted. Hence too it was that St. Paul rejoiced and would rejoice, that *Christ was preached*, even when it was of *contention*. He did not rejoice in the irregularity and evil motive of those who did it; but that **CHRIST WAS PREACHED**: the doctrines of life were made known to men, and some good effected. Here you may see the fallacy of an argument, continually in the mouths of thousands, that when the preaching of any one is blest in the conversion of those who hear it, this fact is a proof that he is a minister sent and approved of God. But, in truth, it proves only, that preaching Christ is the means ordained of God to convert the soul: it proves that Christ is preached, but not that the preacher is right in every thing. And it shows, what is worthy of our serious consideration, that they who *preach Christ of contention*; or, they who are irregular and schismatic, by earnestly preaching the doctrines of the cross, may be more instrumental in awakening sinners to righteousness than others more orthodox, who are less spiritual in their preaching. We may venture to say, what I fully believe, that no Christians of any name can preach Jesus Christ with greater assurance,

* The distinctive principles of the Church, the very points which it is the object of this present collection of authorities to establish and illustrate, are no where more explicitly asserted, or urged with a more clear, cogent and convincing logic, than in the Ordination, Institution, and other occasional sermons of the Bishop of the Eastern diocese. Their publication, commended and fortified, as they are, by the primitive simplicity, sound judgment, fervent zeal, evangelical doctrine, and apostolic self-devotion of the venerable prelate, would be a service to the cause of truth, inestimable in value.

or better hope of success than we of this Church. This we may well believe, not only from the soundness and liberality of our principles, the purity of our worship, and the apostolic order of our Church ; but from experience ; from the blessings in so many instances already vouchsafed to us. *Address to the Convention of the Eastern Diocese, 1831.*

This subject is of very extensive application. In all the government and discipline, the doctrines and the worship of Christ's church, we are bound so to sanctify ourselves, that we may "seek him after the due order." Christ, for instance, has a visible Church, and it is essential that we should be members of it. Christians are unhappily divided into sects ; it becomes of course our duty to inquire, and know, so far as we can do it, which of them is most conformed in its doctrines, and government, and worship, to the primitive church. And with that church, we ought conscientiously to unite, without regard to worldly motives.

Our Saviour Christ has appointed sacraments and other ordinances, as memorials of his goodness and love, and the sanctified means of building us up in his holy faith ; and we should, as God shall give us grace, so sanctify ourselves by knowledge, and penitence, and faith, as rightly to receive them.

So too, in the ministry of the word and sacraments, there is a due order which should be observed. Christ glorified not himself to be made a priest, and no man can take the honor to himself without sinful presumption. Self-created ambassadors of Christ touch the ark with unhallowed hands. And whatever plausible things we may say of their zeal and success, and of their good intentions, we cannot justify their departing from the due order which Christ has established in his Church. If any one, according to his own pleasure, might take this honor to himself, there could be no regular ministry in the church ; the people could never know who are the ministers of Christ, nor whom to regard as their spiritual guides. In the early ages of Christianity, the most pious felt themselves the least worthy of such an office ; and the language of inspiration was, "Who is sufficient for these things?" With great reluctance and trepidation, and not without fasting and prayer, were holy orders then received. Many of the most eminent Bishops at first declined the office when urged upon them, nor would they consent, till in a manner compelled. At the present day, we see comparatively but little of the like diffidence ; but few who seem to feel themselves unqualified to represent the Saviour of the world. On the contrary, it is painful to see with how little fear or apprehension ; with what confidence and unconcern, so far as appearances will authorize us to judge, some take upon themselves the tremendous responsibility of this ministry.

"Sanctify yourselves, ye that bear (or would bear) the vessels of the Lord." They who are possessed of the gifts and talents necessary

"for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," and think themselves ever so well qualified to exercise their ministry, should wait till they are truly "called of God;" till they can enter the sheepfold through the door which the Lord has opened; nor can they well be too cautious not to run before they are sent. If laborers are wanted, let us pray the Lord to send them; but not presume to take the honor to ourselves. *Sermons*, pp. 375—377

BISHOP KEMP, OF MARYLAND.

In addition to the inferences occasionally drawn from this view of the formation of the Christian Church, we shall add two. The first is, there must be *a regular succession in the Christian ministry*. However much this point has been misunderstood, even in an age laying claim to high attainments, it is an attribute of every government, civil as well as ecclesiastical; nay, of every organized association. When a government is once formed, all things must proceed agreeably to its provisions. And under the government of the United States, a Senator can no more appoint an ambassador, than under the government of the Christian Church, a Presbyterian can ordain a minister. Authority of every description—rights of every kind, must remain wherever they have been lodged, while the constitution continues unchanged. Besides, it is of the Christian Church, that our Saviour is the Head: it was to it that he promised his presence to the end of the world—it is into that spiritual community that we are baptized, and over it the Holy Spirit shed his sanctifying influence, and not over any or every association formed by the wisdom or the caprice of men.

The next inference that we draw from this view of the formation of the Christian Church is, that *its constitution can never be changed*, in as much as the Christian seems to be the last dispensation. It has been fixed by our Saviour, and by his apostles, whom the Holy Spirit led into all truth; and of course, it is not the offspring of human, but of divine wisdom.

To form a constitution for the civil government of a country, requires the highest exertions of human wisdom. And when these exertions are applied, even under the most favorable circumstances, still it is the work of common men, and by common men it may be modified or changed. But who would venture to modify or change a work of divine wisdom! *Consequently, when we are asked, where is the command to continue this form of government, we may justly reply, that such a command was rendered unnecessary by the very nature of the thing.* As well might we pretend to improve the doctrines of the Gospel, as to change the constitution of the Christian Church. It is too perfect for human wisdom to improve, and whenever this has been attempted, the result has been deformity and confusion. *Sermon, on the manner in which the Gospel was established, and the Christian Church organized;*

preached before the General Convention, held in Philadelphia, October 31, 1821. pp. 21—23.

BISHOP BROWNELL, OF CONNECTICUT.

The first and most essential of these distinctive principles is, *that there were instituted in the Church, by Christ and the Apostles, three distinct grades of Ministers, with the exclusive power of ordination in the first grade; that the Ministry thus constituted has been continued, by succession, to the present day; and that no man or body of men possesses the right to alter what was thus established. With regard to this principle there can be no compromise.* It must be inscribed on the banners under which you are enrolled, and maintained by an appeal to those passages of scripture, and a reference to those historical authorities by which it is so fully established. The support of this principle is at all times important, but you are more especially called upon to maintain it at the present period, when the errors and extravagancies of ignorant and self-appointed teachers, threaten to destroy all reverence and regard for the sanctity of the ministerial office.

The circumstances of the times, also, call upon you to be faithful in explaining and inculcating just ideas of *the nature of the Christian Church.* *The fashionable liberality of the day would require us to regard every self-constituted society, or every assembly professing itself to be Christian, as a regularly and duly organized Church of Christ. Such, however, is not the language of scripture.* The Church is there styled the “body of Christ,” and “Christ is not divided.” “There is but one body, and one spirit; one Lord, one faith, and one baptism.” Christians are required “to speak the same thing,” and to “be perfectly joined together in the same mind, and in the same judgment.” Divisions were not regarded by the apostles as matters of little moment, and when the Corinthian converts, in their dissensions, began to arrange themselves under the party names of Paul, of Apollos, or of Cephas, they were severely rebuked by the great Apostle of the Gentiles, and warned “that there should be no schism in the body.” The sin of schism is no less heinous now than it was in the days of the Apostles; and it will be your duty, as occasion may offer, to unfold and display *the true character of the Christian Church, as a divinely constituted society; a body of which all men are required to be members, and which no man may rend asunder;—and to explain the true principle of church unity, by the essential bond of a regularly constituted ministry.* *Primary charge to the Clergy of Connecticut, delivered June 6, 1821. pp. 20—22.*

Surrounded as we are by different denominations of Christians, who are constantly inculcating their peculiar tenets, it is especially important that Churchmen should be thoroughly acquainted with the principles they profess, and the reasons on which they are grounded. The points of doctrine, concerning which most of the Christian denominations dissent from us, are regarded by them as matters of minor importance. *But the great question of the source and derivation of minis-*

terial authority, concerning which we differ from them, is esteemed by us as a fundamental principle of the gospel, in relation to which we can make no compromise, without a violation of conscience. We presume not to judge others: to their own master they stand or fall. For ourselves we believe it "evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons. And we regard none as a lawful minister in this Church, except he have had episcopal ordination." Any other form, or source of ministerial authority, the Church considers as unscriptural and erroneous. But she passes no judgment in regard to the consequences of this error; either with respect to those who exercise an unscriptural ministry, or those who receive it. Second Charge to the Clergy of Connecticut, delivered June 6, 1832. p. 13.

BISHOP RAVENSCROFT, OF NORTH CAROLINA.

The apostles, individually, soon finished their laborious and painful, but heaven-blessed and glorious race. They had this treasure in earthen vessels, materials which could not last. But before they finished their course, respectively, they committed unto faithful men, by divine direction, that commission and authority for the rule and government of the Church, for the guardianship of the faith, and fulfilment of the gospel dispensation, which they received from Christ, and Christ from the Father. In which transfer, they gave instructions for the due and faithful performance of the duties peculiar to their office; with directions that they also should, in like manner, *commit the same to faithful men, who should be able to teach others*, and thus continue the line of apostolical succession, unbroken, to the end.

Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and the Lord Jesus Christ, according to the gospel of the ever blessed God, which was committed to my trust, whereunto I am ordained a preacher, and an apostle. *This charge I commit unto thee, son Timothy; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

This is the language of St. Paul to Timothy, when transferring to him the authority to rule, censure, restrain, and ordain the Church; which manifests in what sense he understood the continuance of the apostolic commission; and, in connexion with the uniform, undeniable practice of the Church of Christ for fifteen hundred years, might put at rest, forever, all dispute upon this subject, as a matter of fact, as a point to be tried by its proper evidence.

If the order of the gospel is as much a part of God's revealed will as the *faith* of the gospel, it is equally entitled to our reverence and observance; and no reasonings should be listened to, which go, in any way, to separate what God in his wisdom hath seen fit to connect together, for the comfort and edification of his creatures. It is ever at

our personal peril, my friends, if we venture to stretch our measure beyond its proper limit, and create a standard for the gospel, instead of making the gospel the safe standard to our thoughts and actions.

If the means of determining the lawfulness of the authority, by which our spiritual guides act, be thus furnished to all, under the gospel dispensation, there can be no excuse for negligence or remissness on such a commanding interest ; for the very first religious ordinance, by which we obtain a title to the covenanted mercies of the redemption that is in Christ Jesus for ourselves and our children, prompts the inquiry, as to the administrator, By what authority doest thou these things? And, while no worldly-wise man will purchase, for himself or his children, an earthly inheritance, without careful scrutiny into *his* right and title who conveys it to him ; no serious Christian can be justified, even in the eye of reason, who accepts a title to a heavenly inheritance, either for himself or his children, without an equally careful examination of his right to convey who proffers to transfer it.

That the succession from the apostles of the Lord Jesus Christ in the Protestant Episcopal Church of Great Britain, and consequently of America, has been traced ; and the individuals through whom it runs, named, both through the British Bishops, from the first planting of Christianity in that Island before the close of the first century, and also through the Bishops of the western or Latin Church, down to the present day ; is a matter of notoriety to every student of Ecclesiastical History—and however the lists therein given may be doubted or disputed, there is such weight of testimony in their favor as can only be overcome by contrary evidence. From the ancient British historians two things are clear—First, the line of succession in that Church is traced through the Bishops, and not through the Presbyters. Secondly, this succession is traced by these historians through the Archiepiscopal See of London, until the arrival of Augustine the Monk in Britain, in the seventh century—after which, the See was removed to Canterbury, through which it is subsequently traced. And not only the ancient historians of Britain, but those also of other countries where Christianity was planted, do show, without exception, that the government of the Church of Christ was episcopal, and not presbyterian. *There not being a record extant, nor even an intimation in any historian, of a single Church, in any country, founded and governed on the presbyterian principle previous to the sixteenth century.*

On the doctrine of divine right in the ministry, I hold and teach, that it can be derived only from the apostles of our Lord Jesus Christ by succession in the Church, through the line of Bishops, as distinct from Presbyters ; that it is essential to the validity of the sacraments, and from its very nature incapable of any graduation. It is either divine right or no right at all: I therefore know nothing of any barometrical

measurement into high and low Church ; higher than its source I attempt not to carry it—lower than its origin I will not degrade it, and only by its proper proofs will I acknowledge it.

There is yet, however, another obligation, the combined result of the pastoral relation, and of your profession as episcopalians, of such commanding influence, not only upon the advancement, but upon the very being of the Church in this diocese, that my duty calls upon me imperiously to present it to your most serious consideration—and that is, the education of your families in the faith of their fathers, in the principles of the Church, of which by their baptism, they are members.

That great laxity is exhibited by episcopalians, on this most obvious duty, is unhappily beyond dispute. And while I admit that it is in some degree the result of what may be termed necessity, from the circumstances in which our seminaries of learning are almost exclusively found, I must, nevertheless, record my fear that it proceeds in a greater degree from indifference on the subject of distinctive principles in religion.

Is it, then, consistent with our public profession, my brethren—with any vital impression of the divine truth of our religious doctrines; is it consistent with integrity of principle as parents; to commit the tuition of the rising hope of the Church, where the most that can be hoped for is, that if no pains shall be taken to impress their religious principles deeper upon their hearts, no inroad shall be made upon them.

Who are to succeed us, my Christian brethren, when the few and fast waning years of our earthly pilgrimage shall be closed? Who are to occupy our places in the sanctuary, and transmit to posterity in the integrity of primitive adoption, the faith once delivered to the saints, as set forth in that form of sound words in which our fathers worshipped God, and enjoyed the comfort of his grace and heavenly benediction? If our children are not to be trained up with this view, and taught to love the Church the more, because it is the Church of their fathers; if the principles of primitive truth and order, recovered from Romish corruption, asserted against sectarian innovation, and recorded as the lively oracles of God, in the blood of the martyrs and confessors of the British Church, our spiritual mother, are now to be abandoned to the fostering care of their professed opponents, vain are your labors and self denials, my brethren of the clergy—vain are your exertions and sacrifices, my brethren of the laity. We shall soon be gone;—soon shall the place that now knows us, know us no more. And then, strangers shall enter upon this fair inheritance, and pull down the landmarks of its most holy faith, and prohibit the ordinances of its rational spirit-stirring worship, and lay waste the goodly proportions of its apostolic order, and scatter the assurance of its heaven-derived institutions to the wild intemperance of misguided zeal and fanatical delusion.

Pardon me, my brethren, if I seem to you to anticipate an ideal danger. I am indeed no prophet, to look into futurity, and draw from thence its hidden events. But as your watchman in chief, and charged with all the interests of the Church, I have to keep my eye upon remote as well as upon immediate consequences, and to give the warning from the quarter whence danger threatens.

Our danger, at the present time, seems to me to arise from a decline in the spirit and power of religion—from loose and erroneous views of the prescribed and covenanted character of revealed religion—from consequent indifference to our distinctive principles—and from an over conformity with the spirit of the world, which, if not arrested, must soon, and certainly, produce that moral death which precedes the removal of our light from the candlestick. Against this danger, what is to be our resort, my brethren? Anxiously have I cast about for the most effectual remedy, and my judgment can find that nowhere, under God, but *in a return to first principles*. These, through his blessing, may yet revive us to *the power of godliness*, and sustain us against the opposition of our enemies—yea, may turn those enemies into friends and favorers of our righteous cause, through the power of truth plainly announced, and faithfully exhibited in practice.

Pardon me, also, if I seem to any to have spoken more forcibly than the occasion called for. Alas, my brethren, that the desire to conciliate, where experience demonstrates that concession only increases demand, should have so prevailed as to enervate and neutralize the truth, by the qualified and doubting terms in which it is expressed! But a more powerful motive than the fear or the praise of men, constrains me. This may be my last address to a convention of this diocese—of which frequently recurring disease, and increasing difficulty to relieve the symptoms, give serious notice. I therefore have to speak as a dying man to those for whom he has to give account—recalling them, as Christians and Churchmen, to *those pure principles of primitive truth and order, which alone give to the religion of the gospel its practical importance* as the prescribed institution of the wisdom of God for the salvation of sinners—which alone give to the visible Church, ministry, and sacraments, any definite purpose, in the economy of grace—which alone give to the faith of the gospel its covenanted character, and to the hope of eternal life, through the merits of the divine Saviour, the support of divine assurance. ON THESE PRINCIPLES, DERIVED FROM THE BIBLE, AND FROM THE BIBLE ALONE—searched for among the various accessible denominations of Christian profession, but FOUND, IN THEIR INTEGRITY, ONLY IN THE CHURCH—I SHALL GO, GOD BEING MY HELPER, TO MY ACCOUNT. On these principles, professed and acted on, or compromised and surrendered, will the Church, the Protestant Episcopal Church, flourish or decline, continue or melt away into a sect: and I commit them to this convention for the diocese, as the highest proof I can give of my deep and sincere con-

cern for your spiritual and temporal welfare, with my earnest prayers to the great Head of the Church, that through his heavenly grace they may be considered, approved, and applied, only as they are in agreement with His revealed will. *Ravenscroft's Works*, v. 1.

BISHOP ONDERDONK, OF PENNSYLVANIA.

Test then by these seven epistles [the epistles to the "angels" of the seven churches of Asia,] by each of them and all of them, the episcopal and presbyterian theories, and see which best agrees with their letter and their spirit: most assuredly they are episcopacy from beginning to end. *Connect these epistles with those to Timothy and Titus; and decide whether they do not all proclaim Episcopacy.* Compare this entire connected evidence with all that is recorded concerning the powers of mere Elders; and let the spirit of candor and impartiality determine whether episcopacy does not even triumph in the abundance of its scriptural proofs.

And let it be observed, that we have made no use of those scriptures which merely agree with episcopacy, or tend to *illustrate* the affairs of the apostolic Church according to that theory, but only of those which are its *demonstration*. And this, we think, is complete.

All minds, however, do not appreciate evidence equally. Let then our argument be rated at its lowest value, and it will still be sufficient. Is there any thing like positive proof in Scripture, that mere Elders [or Presbyter-bishops] had the power of supreme discipline over the clergy, or ordained without the cooperation of a minister of higher authority? there certainly is not, as we have fully shown. Is there not, however, in Scripture, proof absolutely positive that persons of higher authority than Elders did ordain, and did possess the supreme right of clerical discipline? there certainly is, as we have most abundantly demonstrated. Is there not, moreover, positive scriptural proof that these high powers, superior to those ascribed to mere Elders, existed in other individuals than the original Apostles, and continued in the possession of such officers to the latest date of the inspired volume? it cannot be reasonably questioned. Now, let the reader estimate all this evidence as low as he pleases, it is evidence *enough* for episcopacy. A *hint* concerning the will of God should be imperative with every humble and conscientious believer. The slightest preponderance of proof, when all has been investigated, should be sufficient for a candid mind. Let then such considerations have their due weight with those who may think that our argument comes short of demonstration.

We are persuaded, however, that to strict and severe reasoners it will appear a very close approximation to demonstrative proof. Of such reasoners we ask—can a single step be made in applying Scripture to the support of parity, without *taking something for granted*? If there be an argument for parity free from this objection, the present writer does not recollect to have seen it. On the other hand, is not

the scriptural argument for episcopacy *a regular induction from scriptural facts*? We are persuaded that no impartial mind will answer in the negative.

We assert, therefore, in conclusion, that the episcopal ministry alone has the authority of the inspired writers. All the facts, all the examples they record, without one clear exception, show that such was the ministry of the apostolic age. We therefore now add this other assertion—that such was the ministry alluded to by the Apostle when he wrote, “remember them which have the rule over you, who have spoken unto you the word of God. . . . obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account.” Whether such an injunction, taken in connexion with what has been proved in this essay, does not amount to an inspired *command* to conform to the episcopal ministry, is left with prayer for their right direction and decision, to the consciences respectively of our readers. *Episcopacy Tested by Scripture*, reprinted in “Works on Episcopacy,” vol. ii. pp. 436, 437.

Scriptural proof having been given for episcopacy, down to the latest date of the inspired canon, and it having been also shown that no other ministry is set forth in the New Testament, all is done that was proposed in the beginning of this essay. It will not, however, be improper to add a few more remarks concerning its *permanent* obligation. Some allege that, though as the only scriptural model it was binding in the first ages, it does not follow that it continues binding through the whole Christian dispensation. To this allegation we thus reply:—

1. It resembles that of the denomination of Friends concerning the sacraments, that their outward signs were intended for only the early Christians, not for our later periods. *There is no stronger intimation, we believe, that visible sacraments were to be perpetual, than that the ministry established by the Apostles was to be so*: the expression, concerning the Lord’s Supper, “ye do show the Lord’s death till he come,” being no stronger than the charge to Timothy (and every succeeding minister of his rank) to “keep the commandment” or trust committed to him “till the appearing of our Lord Jesus Christ.” (1 Cor. xi. 26. 1 Tim. vi. 14.) The answer to this error concerning the sacraments is or includes an answer to the supposition before us, that episcopacy, though having inspired authority at first, was yet of only transient obligation. This answer to the mistaken opinion concerning the sacraments we need not here detail, as those we now address unite with us in deeming it sufficient.
2. If it be allowed, of any two ministries now existing, that the one is based on Scripture, and the other not, no sound mind, we think, will deny that the former is obligatory to the exclusion of the latter.
3. When our Saviour, after finally commissioning his Apostles, added “lo, I am with you alway, even to the end of the world,” (Matt. xxviii. 20.) he meant that He would always be with the apostolic ministry. This is affirmed by sound Presbyterians, as well

as by ourselves. And the declaration proves that *that* ministry was to exercise its Lord's authority in the Church to the end of the world. That ministry, the apostolic or scriptural one, we have demonstrated, and is allowed by the persons with whom we now argue, to have been episcopal. Can it then be imagined by those who are thus far with us, that any ministry subsequently established has the Saviour's authority? If not, then *the position cannot be evaded, that episcopacy is permanently binding* "even to the end of the world." *Episcopacy tested by Scripture, Note D, at p. 447, of the same volume.*

The Church is an appointment of CHRIST for establishing his religion, this noble moral system, among men, and for extending it throughout the earth. Union with the visible body of CHRIST is, in this view, a practical, a moral duty, ranking with that of giving countenance to the cause of virtue. No other benevolent or moral institution can compare its claims with those of the Church, since it only has a charter from God. However perverted by human mismanagement, the Church is infinitely more conducive to virtue, benevolence, and uprightness among men, than any other organization of human society. Let us briefly examine how far the claims of the Church may be illustrated by a fair deduction from the principles elucidated in this Address. Ordinary morals regard only or chiefly a small circle of human beings, those about us or near us; while those are disregarded, or nearly so, with whom we have no direct or known intercourse, as the inhabitants of other regions or even districts. But God traces an influence, however remote or circuitous, of every human being on every other; and to render the good influence thus exerted more efficient, he would have it all combined and consolidated. This combination and consolidation, formed under the divine charter revealed in the Bible, produces the body called the Church; a body, which is constantly exerting in and over the world its concentrated influence in favor of good and against evil. Now, to proceed to a few deductions from this argument: the first consequence that flows from it is—our obligation to preserve the *unity* of the Church; for, if we divide it, we sever the concentrated influence which God would have it wield; nothing but the prevalence in the Church of gross corruption, can absolve its members from the duty of preserving it one. The next consequence of the above premises is—that we should maintain harmony *within* the Church, submitting to its laws, its discipline, its ritual, to every order which it has a right to make; otherwise though we destroy not its consolidation, we distract its affairs, and so diminish its influence in the great cause of virtue and holiness. Another consequence of the premises referred to is—that we ought to accede to the institutions ordained, not as above *by* the Church, but *for* it by its divine Constitutor and Head; and here I shall name its *ministry*. That a ministry is ordained for the Church in the New Testament, almost all Christians agree: that this ministry is there exhibited in the three orders which

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the scriptural argument for episcopacy *a regular induction from scriptural facts*? We are persuaded that no impartial mind will answer in the negative.

We assert, therefore, in conclusion, that the episcopal ministry alone has the authority of the inspired writers. All the facts, all the examples they record, without one clear exception, show that such was the ministry of the apostolic age. We therefore now add this other assertion—that such was the ministry alluded to by the Apostle when he wrote, “remember them which have the rule over you, who have spoken unto you the word of God. . . . obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account.” Whether such an injunction, taken in connexion with what has been proved in this essay, does not amount to an inspired command to conform to the episcopal ministry, is left with prayer for their right direction and decision, to the consciences respectively of our readers. *Episcopacy Tested by Scripture*, reprinted in “Works on Episcopacy,” vol. ii. pp. 436, 437.

Scriptural proof having been given for episcopacy, down to the latest date of the inspired canon, and it having been also shown that no other ministry is set forth in the New Testament, all is done that was proposed in the beginning of this essay. It will not, however, be improper to add a few more remarks concerning its *permanent* obligation. Some allege that, though as the only scriptural model it was binding in the first ages, it does not follow that it continues binding through the whole Christian dispensation. To this allegation we thus reply:—

1. It resembles that of the denomination of Friends concerning the sacraments, that their outward signs were intended for only the early Christians, not for our later periods. *There is no stronger intimation, we believe, that visible sacraments were to be perpetual, than that the ministry established by the Apostles was to be so*: the expression, concerning the Lord’s Supper, “ye do show the Lord’s death *till he come*,” being no stronger than the charge to Timothy (and every succeeding minister of his rank) to “keep the commandment” or trust committed to him “till the appearing of our Lord Jesus Christ.” (1 Cor. xi. 26. 1 Tim. vi. 14.) The answer to this error concerning the sacraments is or includes an answer to the supposition before us, that episcopacy, though having inspired authority at first, was yet of only transient obligation. This answer to the mistaken opinion concerning the sacraments we need not here detail, as those we now address unite with us in deeming it sufficient.
2. If it be allowed, of any two ministries now existing, that the one is based on Scripture, and the other not, no sound mind, we think, will deny that the former is obligatory to the exclusion of the latter.
3. When our Saviour, after finally commissioning his Apostles, added “lo, I am with you alway, even to the end of the world,” (Matt. xxviii. 20.) he meant that He would always be with the apostolic ministry. This is affirmed by sound Presbyterians, as well

as by ourselves. And the declaration proves that *that* ministry was to exercise its Lord's authority in the Church to the end of the world. That ministry, the apostolic or scriptural one, we have demonstrated, and is allowed by the persons with whom we now argue, to have been episcopal. Can it then be imagined by those who are thus far with us, that any ministry subsequently established has the Saviour's authority? If not, then *the position cannot be evaded, that episcopacy is permanently binding* "even to the end of the world." *Episcopacy tested by Scripture, Note D, at p. 447, of the same volume.*

The Church is an appointment of CHRIST for establishing his religion, this noble moral system, among men, and for extending it throughout the earth. Union with the visible body of CHRIST is, in this view, a practical, a moral duty, ranking with that of giving countenance to the cause of virtue. No other benevolent or moral institution can compare its claims with those of the Church, since it only has a charter from God. However perverted by human mismanagement, the Church is infinitely more conducive to virtue, benevolence, and uprightness among men, than any other organization of human society. Let us briefly examine how far the claims of the Church may be illustrated by a fair deduction from the principles elucidated in this Address. Ordinary morals regard only or chiefly a small circle of human beings, those about us or near us; while those are disregarded, or nearly so, with whom we have no direct or known intercourse, as the inhabitants of other regions or even districts. But God traces an influence, however remote or circuitous, of every human being on every other; and to render the good influence thus exerted more efficient, he would have it all combined and consolidated. This combination and consolidation, formed under the divine charter revealed in the Bible, produces the body called the Church; a body, which is constantly exerting in and over the world its concentrated influence in favor of good and against evil. Now, to proceed to a few deductions from this argument: the first consequence that flows from it is—our obligation to preserve the *unity* of the Church; for, if we divide it, we sever the concentrated influence which God would have it wield; nothing but the prevalence in the Church of gross corruption, can absolve its members from the duty of preserving it one. The next consequence of the above premises is—that we should maintain harmony *within* the Church, submitting to its laws, its discipline, its ritual, to every order which it has a right to make; otherwise though we destroy not its consolidation, we distract its affairs, and so diminish its influence in the great cause of virtue and holiness. Another consequence of the premises referred to is—that we ought to accede to the institutions ordained, not as above *by* the Church, but *for* it by its divine Constitutor and Head; and here I shall name its *ministry*. That a ministry is ordained for the Church in the New Testament, almost all Christians agree: that this ministry is there exhibited in the three orders which

constitute what is called Episcopacy, and that no other form of a ministry is there to be found, has been often and abundantly shown, and is, I presume, allowed and asserted by all to whom the present remarks are addressed: that to create a new ministry is not only thus unauthorized by Scripture and discountenanced also by reason—for even reason would prefer that the founder of the Church should found likewise its ministry—but tends moreover to distract and subvert the sacred moral influence which the Deity would have the Church to wield, needs no demonstration. I see not, therefore, how any one, who rightly views these things, can withhold his belief in the broad proposition—that there is an intrinsic and (as before explained) eternal propriety and fitness in the institution called the Church, and in that of the ministry as connected with it; since to do the greatest possible good to others is of intrinsic obligation, and this is the method which God, in his omniscience, sees will produce this grand beneficial result on the world in the most effectual manner; since also it is intrinsically improper and unfit to lay the stumbling block of divisions in the way of any, and the Church and ministry, constituted according to Scripture, can alone claim the right not to be divided or intruded upon by human authority. *Address at the commencement of the General Theological Seminary, 1831.*

BISHOP STONE, OF MARYLAND.

But of my views of ecclesiastical prudence and obligations, it is more proper for me here to speak. *To the Doctrines, Discipline, and Worship*, of the Protestant Episcopal Church, as they are set forth in our Articles, Book of Common Prayer, and in the Constitutions and Canons of the General and State Conventions, I am sacredly, and exclusively, and irreversibly bound. I disclaim all right to set them aside, to modify them, or to adopt any other law in the fulfilment of the functions of my office. The dissemination of the Gospel, the service of our common Master, the honor of our holy religion, the salvation of souls, the prosperity of the Church, these are objects which I propose to seek, and which I can hope in any degree to attain, acting as I do as a Bishop of that Church, only through the strictest adherence to the spirit, as well as to the letter, of the laws and regulations which she has prescribed. This is the course which in the exercise of the discipline of the Church, as well as in the government of my own conduct, under *all* circumstances it would be my duty to pursue, and which would give me the strongest claim to your united regard and support. *Primary Charge, 1831.*

BISHOP ONDERDONK, OF NEW YORK.

In naming the episcopal constitution of the ministry, as another distinctive characteristic of our Church, involving consequent important duty, I design not to introduce either the proofs in its behalf, or any

extensive consideration of its benefits. I would merely, my reverend brethren, refer to that view of it, which, as exhibited by our standards, we are bound to receive as a part of that doctrine of the Protestant Episcopal Church, conformity to which was solemnly promised at our ordination. That view is comprised in the following brief summary:—That no man can lawfully preach the word, and administer the sacraments, without being duly sent, and that none are duly sent, and consequently are lawful ministers, except they have had Episcopal ordination—that is, ordination by the first of the three orders of ministers, which God himself established in his Church.

This summary is deduced from the following views of the ministry exhibited in our standards of faith:—"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same." (*Article XXIII.*) "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, except he hath had Episcopal consecration or ordination." (*Preface to Ordinal.*) The expression "*in this Church,*" here used, has been supposed to disconnect the ground taken from the general question of the validity or invalidity of orders, and to confine it simply to what will be accepted in our Church, without making any decision as to the bearing of the subject on the great doctrine of the Christian ministry. Considered, however, in its connexion with the requiring of ordination *according to our form*, unless Episcopal ordination has been otherwise received, the declaration here made by our standards can hardly be fairly regarded otherwise than as *definitively settling the point that the Church admits no other orders than Episcopal to be valid*. For example: a person applies to be enabled to exercise the ministry in our communion. He may have been for years an able and successful preacher, and a pious and faithful pastor with many seals to the efficiency of his holy labors; but with other than Episcopal orders. Is any value set upon his orders by our Church? Does she draw the least distinction between him and a lay applicant for ordination? In other words, does she give the least either direct or indirect ground for supposing her to act in the matter on any other principle than the non-allowance of the validity of those orders? Not the least. She makes no provision for receiving him merely into the ministry of *this Church*. Her ordaining officer says to him, as to every other candidate, "Take thou authority to execute the office of a deacon in *the Church of God*"—"Receive the Holy Ghost for the office and work of a Priest in *the Church of God, now committed unto thee*." Can any thing be more obvious, than the impossibility of the Church's using such language, except on the ground of her full persuasion that the person thus set apart is not already in the ministry of the Church of God; that he has not before received the Holy Ghost for the office and work of a Priest in the Church of God; or in other words, that any previous ordination

which he might have had, is utterly null and void ! This, her honest conviction of the bearing of evangelical truth on this important point, involves no just exposure to the charge of bigotry, intolerance, or uncharitableness. Can the same be said of the principle which will not deny the validity of other orders, and yet insists upon its being practically denied by one who would transfer his ministerial services from another Communion to ours?—which denies not that he has received a commission from Christ; and yet will not receive him among *our* ministers, unless he treats that commission as a thing of nought?—which supposes that he may have received the Holy Ghost for the work of the priesthood, and yet ventures on the show of *then* conferring it when the hands of a Bishop are imposed ?

It is also not uncommon to hear that all that our Church sets forth in her standards respecting the origin of Episcopacy, is its continuance from the apostles' times, without a distinct recognition of its divine appointment. Her views, however, come clearly up to this point. Witness the Collects in her ordination services. "Almighty God, who, by thy divine providence, hast appointed divers orders of ministers in thy Church." (Collect in "Ordering of Deacons.") "Almighty God, who, by thy Holy Spirit, hast appointed divers orders of ministers in the Church." (Collect in "Ordering of Priests.") Here the appointment of divers orders of ministers, or in other words, of the Episcopal constitution of the ministry, is clearly set forth by the standards of our Church to be *divine*, to be by Almighty God. *Primary Charge.*

DR. CHAPMAN.

And now comes the question of greatest moment to those, who would enlist under the banners of the true Apostolic Church, and the ministry, it has received of the Lord Jesus. A vast multitude of sects are known to claim it, but as we have already seen, that it is one, and that "there should be no schism in the body," in other words, no sects, where is it to be found ? I answer, wherever the officers in question are duly called and ordained. *Wherever, according to the institution of the Apostles, endued with power from on high, there are these orders in the ministry; deacons*, authorized to preach the gospel and baptize; *priests* or presbyters, having the additional authority to commemorate the death and sufferings of Christ, in the holy eucharist; and *bishops*, who alone possess the greater power of celebrating the holy rites of confirmation and ordination. And to convince you, that this is the doctrine of our Protestant Episcopal Church, I shall here recite the twenty-third article of her creed. "It is not lawful for any man to take upon himself the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who

have public authority given unto them in the congregation, to call and send ministers into the Lord's Vineyard."

In the preface to her ordination services, she is still more explicit and declares, "It is evident unto all men, diligently reading holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

It is scarcely possible to conceive of language more plain and unequivocal than this. It conveys opinions entirely coincident with my own. An Episcopalian upon principle, I do most sincerely and conscientiously believe them. Not, however, because they have been drawn up by divines eminent for their piety, and renowned for their theological learning; but because they have their foundation in the scriptures of truth, and are susceptible of a defence, as solid and substantial as those scriptures themselves. *Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church.* pp. 17, 18.

DR. COOKE.*

To sum up the whole matter, it is apparent from the earliest writ-

* The author here cited, though ranked with "the Bishops and Clergy of the American Church," is a layman, a distinguished medical practitioner in Lexington, Kentucky. Originally of the Methodist connexion, he was led to inquire as to the true characteristics of the Church by Dr. Buchanan's narrative of the Syrian Christians, given in this Appendix. A thorough examination made him a thorough Churchman. Being converted, he felt it his duty to strengthen his brethren. The result was the able treatise from which we have quoted,—"An essay on the invalidity of Presbyterian Ordination." The account of the progress of his own mind, prefixed to it, is of exceeding interest. The case of Dr. Cooke affords great encouragement to plainness in stating, and to perseverance in urging the truth. To Dr. Chapman's Sermons he ascribes much of the influence by which his conviction was produced. Admirable indeed they are. We rejoice that a new and cheap edition is soon to appear. They will never be read with intelligence and candor, that they do not produce in some degree the effect ascribed to them by Dr. Cooke.—Let this occasion be embraced to call on the laity of the Church, to remember their privileges and obligations. Will they not bear their testimony to the truth? Will they not come to the help of the Lord, against the mighty? In Dr. Cooke, they have a worthy example. May there be many to follow it!

ings of the Christians that there were three orders of ministers in the Church ; Bishops, Presbyters, and Deacons. This is evident from the Epistles and other works of IGNATIUS, CLEMENT, and POLYCARP, who were conversant with the Apostles ; of IRENEUS, TERTULLIAN, and CLEMENS ALEXANDRINUS, in the second century ; of CYPRIAN, FIRMILIAN, CORNELIUS, DIONYSIUS, in the third ; of EUSEBIUS, JEROME, SOZOMEN, SOCRATES, and THEODORET in the fourth ; and of many more. It is not contradicted by a solitary passage in any early writer. It is assented to by very many of the most learned writers of the Presbyterian Churches, viz. by BLONDEL, SALMASIUS, LE CLERC ; and asserted by GROTIUS and CALVIN, in a remarkably plain and distinct manner.

It is evident that of these the Bishop was chief ; that there was but one Bishop in a Church, although the Presbyters were numerous in proportion to the number of the members ; and that he governed the Presbyters and the whole Church ; nothing being done without his permission. This is asserted by Ignatius, assented to by Polycarp, asserted by Irenæus, Tertullian, Cyprian, Eusebius, and Jerome, besides others ; and contradicted by no one. It is admitted by writers in favor of presbyterian Church government ; as by King and Grotius ; and even Calvin states that there was but one Bishop to a city and the neighboring region of country, that he possessed such power among the Presbyters as a Consul has in a Senate ; and the whole tenor of the fourth chapter of the fourth Book of his Institutes, shows that the office was for life.

There was an ordination appropriated to each order, and when a Presbyterian was chosen Bishop he was ordained to the office. This is asserted or plainly indicated by Cyprian, Cornelius, Jerome, and Eusebius ; and by Grotius and Calvin.

The Bishops alone ordained. There is not a passage showing that Presbyters took any part until the latter part of the fourth century, when they were permitted to lay their hands near the hands of the Bishop when he ordained a Presbyterian. On the contrary, in every one of the few instances in which they attempted to ordain, the ceremony was declared null and void. This is asserted or plainly indicated by Cyprian, Cornelius, Jerome, Eusebius, in the decisions of some councils, and by Grotius.

The Bishops were appointed by the Apostles their successors, to govern the Churches ; and the name Bishop, which at first was a title of the Presbyters, was restricted in the time of the Apostles, and consequently by them, to that order which they set over the Churches, (one over each Church) to rule them in their place. This is asserted by Irenæus, Tertullian, Firmilian, Jerome, Hilary ; and assented to by the most learned Presbyterian writers, Peter du Moulin, Le Clerc, Grotius ; even Calvin allows that they were appointed from the time of Mark, which was several years before the martyrdom of Peter and Paul, and many years before the death of John.

In particular, the ancient writers declare that the Apostles appointed James, Bishop of Jerusalem after the ascension of our Saviour, and Mark, Bishop of Alexandria; that Paul appointed Timothy, Bishop of Ephesus, and Titus, Bishop of Crete; that Peter and Paul appointed Linus, Bishop of Rome; that John appointed Ignatius, Bishop of Antioch, and Polycarp, Bishop of Smyrna. For these appointments we have the direct assertion of Irenæus, Tertullian, Clemens Alexandrinus, Jerome, Hilary, Chrysostom, Primasius, Theodoret; and the full assent of the learned Presbyterian Grotius.

These declarations are very strongly confirmed by a comparison of the powers of the Bishops as stated by the earliest writers, who were contemporary with Paul and the rest of the Apostles, with the powers shown by Paul's Epistles to Timothy to belong to the latter when he took charge of the Church at Ephesus. Thus according to Ignatius, who was contemporary with Paul and Timothy—having seen the Saviour in the flesh, and died but a year after John,—the Bishop ruled the Presbyters and the whole Church. And according to Paul, Timothy had the power of appointing and ordaining such as he esteemed suitable persons; of honoring them if they acted well; of publicly rebuking them for offences committed; of restraining them from preaching false doctrine, and enforcing the teaching of true doctrines. So that Timothy unquestionably exercised episcopal power and authority in the Church at Ephesus, and was succeeded by Onesimus, in the lifetime of Ignatius; who in his Epistle to the Ephesians, mentions with great approbation Onesimus their Bishop, who had visited him on his way to Rome to suffer martyrdom.

Such is the abounding evidence on this most interesting question; and although but a selection from a profusion of the same kind in the voluminous writings of the early fathers, it appears that the doctrine, *that the Church of Christ was, with his full approbation, left by his immediate agents under episcopal government*, stands upon the same immovable basis of truth that supports every other part of the Christian revelation. *Essay on the Invalidity of Presbyterian Ordination*, reprinted in "Works on Episcopacy," vol. ii. pp. 378-380.

Here our collections must be rested. Though the field has widened, and the harvest grown more golden, as we went, the sheaves now gathered, must suffice to be our present offering at the altar of our Lord. *Literally*, we may say, that, compared with what may be adduced it is but "a word for the Church." May the Lord mercifully grant, that it be "a word fitly spoken!"

Let none, in misapprehension or misconstruction of our purpose, lightly charge us with undue labor bestowed upon the *outworks* of Christianity. We know, as well as they, that it is the jewel, not the casket, that constitutes the prize,—that it is "the TRUTH," and not "the pillar and ground," that is to make men free. But what is "the

truth," and where is it to be found? Mill not like Pilate, who did not want to hear intensity of earnestness that speaks the end in the reply. Whither shall they be sent. Where are the words of eternal life? What?—In as many ways as there are sects in Christendom answered. Yet truth is but *one*. God of salvation is but *one*. How is it to be known? "Thus saith the Lord, see, and ask for the OLD PATHS, where is *the* way, and ye shall find rest for your souls!" This is an idle service, then, to trace again, even for our salvation, that "old way" in which a fruitless endeavor to call our friends and brethren to that "good way" which martyrs have shed blood, and where the saints of old found rest. Is the *truth* essential to salvation, and is it nothing? Is the Gospel of Christ the heart of the matter, and is it indifferent whether it be that which the Apostle warns us, or that which he commends "to faithful men," who themselves and they others still, "even to the end of the world," have committed, and so taught, has now come down to us,—fulfilling thus "the intent" of God, who declared it, "that now unto the principalities and powers, might be known, *by the Church*, the way of life." Upon any other subject there can be no decision, or how reasonable men would decide. In the most important of all subjects, the same conclusion applied, or how the same conclusion can be imposed, but to impose opinions but to invite inquiry. We speak. We are sure, therefore we urge. "It is!"—And may HE who is himself the WAY accept and bless our humble efforts, and may he enable us to walk in it;—enlighten us to find it, and strengthen us to do the *truth*,—and, to have everlasting life!

NOTICE TO READERS

The citation from Martin Bucer, at p. 52, should be, "de regno Christi," lib. ii. cap. 12.

Savaria, on the same page, should be Sarav.

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TO READERS.

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